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JUNE 7, 1981

*Do Justice,  
Love Kindness,  
Walk Humbly with your  
God.*

BAPTIST JOINT COMMITTEE ON PUBLIC AFFAIRS  
200 MARSHALL AVENUE, N.W., WASHINGTON, D.C. 20001

## Price elected seminary dean

LOUISVILLE, Ky. — S. Milburn Price, chairman of the music department of Furman University, Greenville, S.C., since 1972, has been elected dean of the School of Church Music at Southern Baptist Seminary.

Price, 43, will become dean of the 350-student school at Southern Baptists' oldest seminary Aug. 1. He succeeds Forrest H. Heeren, who is retiring after 29 years as dean.

A native of Electric Mills, Miss., Price earned the bachelor of music degree from the University of Mississippi, master of music degree from Baylor University, and doctor of musical arts degree from the University of Southern California. He came to Furman in 1967.

Price has written text and music for several hymns, including three selections in the new Baptist Hymnal. He is married to the former Barbara Stevens of Jackson, Miss. They have a son, Steven, 17.

Southern Seminary's School of Church Music, begun 30 years ago, consists of almost 350 master and doctoral level students and is accredited by three associations.

## Quack quest

DACCA, Bangladesh (BP) — They caused quite a flap when they landed at the airport. But how else could a flock of baby ducks arrive?

Shipped from Thailand, the 19,500 ducklings are part of a hunger relief project of Southern Baptist missionaries in Bangladesh. The missionaries and government officials will distribute the ducks to farms all over this south Asian country as part of a food-producing project for the farm families.

Both the ducks and the missionaries who came to receive them were featured on prime time national television in English and Bengali news-casts.



**"I want to be a puppet therapist"**

"When I grow up, I want to be a puppet therapist like you," Billy McGraw told Diana Chiles at Mississippi Baptist Medical Center, Jackson. Ten-year-old Billy was riding his bicycle near Harrisville at dusk Nov. 7, 1980, when a car struck him and completely severed his left leg. While he was in the hospital for 42 days, he needed to talk when he had times of anger or depression, and he found in Diana and her puppet Bernard understanding listeners. (See p. 5 for story of Diana's ministry through puppet therapy, and more about Billy.) — Photo by Anne McWilliams

## Red Lodge, Montana

# "I'm putting them in your hands"

By Robbie N. Watson

Snow covered mountains and a ski resort give the town of Red Lodge, Montana, a romantic aura that speaks of the historic over-indulgence of the old west.

Old mining communities like this one, named for the red clay covered dwellings of the Crow Indians who once claimed the land, usually became ghost towns as the mines closed; but the great depression did not break the spirits of the European immigrants who had come to work the coal and silver fields.

"Bootleg" liquor helped offset the economic vacuum of the depression, and this is a partial explanation for one of America's worst alcoholism rates. Red Lodge itself is a reflection of Montana's alcohol affliction with its numerous bars lining the highway leading toward Yellowstone National Park.

The vision of this town as a mission field for Southern Baptists brought Jack and Addie Fortenberry of Summit, Miss., to this range of the Rocky Mountains shortly after they left New Orleans Seminary. Six seminary students who joined the family for a week-long mission trip left Montana with a renewed awareness of the needs in pioneer areas.

The Fortenberrys are among a small number of Southern Baptists who feel called to pioneer missions and go in with their own financial support. There are others, like Bill Shellnut, of Trinity Baptist Church in Billings, Montana, who are partially supported by the

churches they serve with the remainder of their support coming from Southern Baptist churches in the Bible Belt.

W. J. (Dub) Hughes, director of area missions for Eastern Montana, and a Mississippian, wishes he had more people like the Fortenberrys in his area. The Montana East ministry covers a 28 county area of which 10 have no Southern Baptist ministry.

Hughes says that the ministry is growing, but not as it could be. Most of the new work is started by the pastors of existing churches. "Many of these men have to travel 50-100 miles each way to start a new work," he said.

It took Southern Baptists 25 years to establish the first 100 churches in the Northern Plains Baptist Convention (Wyoming, North and South Dakota, and Montana).

"In the last four years we have gained 54 new churches. Baptisms have increased by 50 percent and for the first time have surpassed 2,000," he said. Hughes and his wife, Dorothy, should be quite familiar with the growth of this ministry — they have been in the area for 23 years.

Southern Baptists had never tried a continuous ministry in this area of the Beartooth Mountains before the Fortenberrys began the Red Lodge Baptist Church in a rented building shared with a farm implement dealer.

Jack Fortenberry also serves as interim pastor at Bennett Creek Baptist Church in (Continued on page 3)



The Fortenberry family of Summit, Mississippi are one of a small number of Southern Baptists who go into pioneer areas providing their own financial support. The family has served in the resort town of Red Lodge, Montana since leaving New Orleans Seminary last summer.

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# Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

JACKSON MISSISSIPPI, THURSDAY, MAY 28, 1981

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## Mississippian leads

# Students set prayer for 'volatile' SBC

By David Wilkinson

LOUISVILLE, Ky. (BP) — Students at Southern Baptist Theological Seminary are organizing a power block which they hope will wield major influence on the upcoming proceedings of the Southern Baptist Convention in Los Angeles.

The power, however, concerns prayer, not politics.

At a recent chapel service, a student organization issued a challenge to the student body to join in a "Seminarists United: in Prayer" movement. Students were asked to participate in a "bold and fervent vigil of prayer" by committing themselves to pray at specific times during meetings of the Pastors' Conference (June 7-8) and the Southern Baptist Convention (June 9-11).

Within a few hours of the announcement, 48 one-hour time slots representing the five-day sessions had been filled with students' signatures.

"We are aware of how volatile the situation in our denomination is, and we feel it is a matter of urgency and responsibility that we place the convention sessions before the reconciling power of God," explained Charles Johnson of Mississippi, chairman of the M.Div. Student Council which issued the prayer appeal.

"We believe our prayer concern is

the most creative contribution we can make to these important meetings," added Dale Peterson of Virginia, another member of the Council. Peterson said the other five SBC seminaries have been invited to conduct similar prayer vigils on their respective campuses.

The council statement expressed concern for "the potential for polarization as Southern Baptists attack each other in the printed page and in the pulpit" and called on students to pray for "the election of positive leadership within the convention."

## Japanese, Indonesian Baptists sign pact

By Erich Bridges

SEMARANG, Indonesia (BP) — In a significant move toward cooperative missions in eastern Asia, Japanese and Indonesian Baptists have agreed to an exchange of missionaries, preaching teams and student workers.

Representatives of the Japan Baptist Convention and the Union of Indonesian Baptist Churches have signed a pact committing both groups

to aid each other in missions and to launch an "International Witness" campaign geared toward "winning Asia to Christ."

Sending Japanese missionaries to Indonesia will likely be the first result of the pact, according to Charles Whaley, Southern Baptist missionary to Japan. Representing Japanese Baptists, Whaley and Japan Foreign Mission Board Chairman Tooru Kato assured Indonesian Baptists that any Japanese workers sent would cooperate with the Indonesian Union and minister in accordance with local programs and policies.

Kato and Whaley also visited Baptists in Singapore and the Philippines, in the first stage of a survey project to "assess the possibilities" of Japanese participation in missions throughout Southeast Asia.

During the trip they received requests from the Mindanao convention of Southern Baptist churches for Japanese missionaries to help evangelize Mindanao, second largest island in the Philippines. Baptists in Singapore asked for missionaries to evangelize the more than 18,000 Japanese living in that city.

The Japanese initiative is not unprecedented in East Asia. The Chinese Baptist Convention of Taiwan has sent missionaries to Korea and Malaysia, and the Baptist Convention of Hong Kong has supported missionaries in Malaysia, South Vietnam and Brunei, a tiny nation off the north coast of Borneo. Korean Baptists recently sent a missionary couple to American Samoa to evangelize Korean fishermen working there.

The Japan convention itself has supported a missionary couple in Brazil since 1965.

However, while these partnerships have concentrated on a country-to-country basis, the Japanese survey and Japan-Indonesia pact lay the foundation for a comprehensive approach to cooperative missions that, if successful, could unite East Asian Baptists in a strategy for evangelizing the entire region.

## 'Plain Jane' WMU president says women can do more

By Catherine B. Allen

BIRMINGHAM, Ala. (BP) — After six years as the leading elected lady in Southern Baptist life, Christine Gregory is alarmed at the poor visibility for women in the largest U.S. Protestant denomination.

"Women are still not given proportionate opportunities to use their God-given gifts to edify the body of Christ," she said. "Either women are pushed down by false teachers, or they are not being challenged to use their abilities in the denomination."

Gregory arrived at her analysis from nationwide observation. She completes her six-year tenure as 12th president of Woman's Missionary Union, a 1.1 million-member auxiliary to the Southern Baptist Convention, at the annual meeting, June 8, in Los Angeles. When elected, she warned that she was a "plain Jane, down to earth" woman.

She is convinced that laywomen, as well as laymen, are the best hopes for expansion in missions. Although Southern Baptists support 6,000 missionaries, more than other evangelical groups, they want to double that number by the year 2000.

"Laypersons can broaden the base

of mission support. Their involvement is the only practical way to expand," she said.

"My dream is that the presidency of the Southern Baptist Convention will alternate between laypersons and professional persons," Gregory said.

As president of WMU, she has worked full time without salary. She has traveled almost one million miles on five continents and all over the U.S.

"We have failed to make women realize the bottom line of missions education. That bottom line is train and motivate people to win this world. That's all!"

More than half the time has been away from her comfortable home in Danville, Va.

When WMU launched its three-year emphasis on Life - Changing Commitments, Gregory set an example for other women by revamping an old coat. She gave the money earmarked for a new coat to a missions offering. "I don't feel the need of a new dress even if I go somewhere," she

explained. "I haven't bought a dress in ages."

How will Christine Gregory gear down to life in Danville next June? "I'm not looking for any other office,"

(Continued on Page 5)



Christine Gregory







# Jimmy Draper responds to committee criticism

EULESS, Texas (BP) — Commenting that "some voice needs to be raised," James T. Draper Jr. has defended the personnel and selection of the 1981 Southern Baptist Convention committee on committees.

Draper, pastor of First Baptist Church of Euless and chairman of the committee on committees, made his comments in the wake of criticism of the committee by a group led by Cecil Sherman, pastor of First Baptist Church of Asheville, N.C., and Kenneth Chafin, pastor of South Main Baptist Church of Houston, Texas.

Selection of the 52-member committee was announced in April by Bailey E. Smith, president of the SBC. The committee, which does not require convention approval, names the key committees on boards and other special committees authorized by the convention.

"A group who call themselves 'denominational loyalists' have cast many accusations and much criticism at this group of men and women," Draper told Baptist Press. "As chairman of this committee I must respond to these senseless and vicious charges."

Draper, a former associate pastor of First Baptist Church of Dallas and former pastor of First Southern Baptist Church of Del City, Okla., of which Smith currently is pastor, said he is a "third generation Southern Baptist preacher, graduate of two Southern Baptist schools and holds an honorary doctorate from a third."

He pointed out First Baptist, Euless will give some \$150,000 in undesignated Cooperative Program gifts in 1981, and nearly \$300,000 to the Tarrant Baptist Association.

"We have increased all our Cooperative Program and missions gifts by over 300 percent in the last five years," he said.

Draper said in the wake of the criticism, information was developed on those who are to serve on the committee. Draper gathered some of the information, and used some provided by Ernie Perkins, director of missions of the Concord Baptist Association in Fort Smith, Ark., and one of the two Arkansas representatives on the committee.

"There is one state executive secretary, three directors of missions, two presidents of state executive boards, at least three state convention presidents, at least one former vice president of a state convention and another was elected president of his state's pastors' conference. One member is Korean and one a black, who was vice president of his state convention and now moderator of his association," Draper said.

He added Cooperative Program giving is good among the members, saying a random check of 15 of the members showed one pastor led his church to give 22 percent through the Cooperative Program, two gave 20 percent, one gave 16.5 percent, two gave 15 percent, two gave 11 percent, and one gave 10 percent.

"Others at random include one trustee of Southeastern Baptist Theological Seminary, one member of the trustees of the Annuity Board, and many who serve state boards and committees."

"The broad base of this committee does not deserve the accusations re-

ceived. Surely in these critical times we need prayer and not pre-judgment and condemnation," Draper said.

He added: "We have not even met yet. We will do our job well, fairly and with devotion. If we fail to do that, then criticize us."

"There is no place in Southern Baptist life for the irresponsible, misleading, deliberately distorted, inflam-

matory and unchristian accusations that have been hurled at this fine group of people on this committee."

"We are told that Southern Baptists love the Bible, the church, the denomination and, above all else, the Lord Jesus Christ. Only those who do not (do so) need fear this committee."

"I ask for your prayers and trust, we will be faithful to both."



Dykes



Butler



Harve

## State Bible drill winners announced

In Youth Bible Drill, youths learn many scriptures and learn how to use the Bible and store its truths in their hearts.

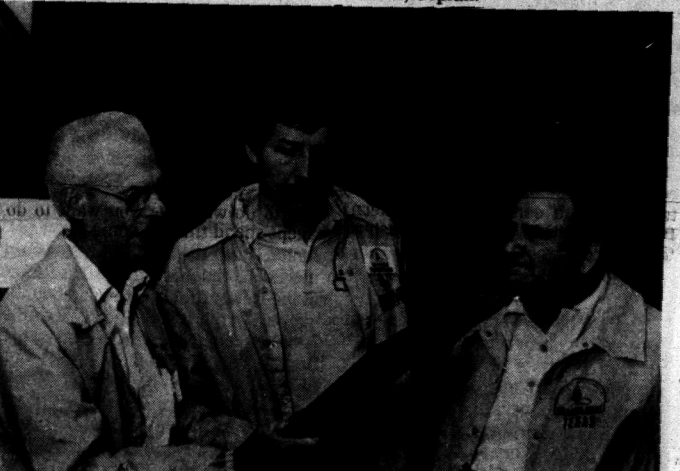
The 1981 State Youth Bible Drill culminated on May 9 at Briarwood Drive Baptist Church, Jackson, after ten state-finals. Youth must have four mistakes or less to qualify for the Selection Tournament held in Jackson. Eighty-seven youth (7-9 grades) qualified.

After nearly four hours of drilling, 13 finalists were judged in the final drill. The two top winners are to represent Mississippi at Ridgecrest and Glorieta during Church Training Leadership Conference week. Speed was added to accuracy as a basis of judging the final drill.

Kim Dykes, Washington Baptist Church, Adams Association, will represent Mississippi at Glorieta. Dennis Butler, Petal-Harvey Baptist Church, Lebon Association, will represent Mississippi at Ridgecrest. Dee Dee

Tharp, Petal-Harvey Baptist Church, Lebon Association, will represent Mississippi at Ridgecrest. Dee Dee Tharp, Petal-Harvey Baptist Church, Lebon Association is an alternate.

Eleven youths in the finals will represent the Church Training Department at Gulfshore during the Conference, "The Youth Disciple," August 8-12. Those are: Angela Smith, First, Glendale Lebon; Kitty Cumberland, N. Calvary, Philadelphia, Neshoba; Deana Anthony, W. Jackson St., Tupelo, Lee; Kevin Cooley, W. Corinth, Alcorn; Jerry Seale, Broadmoor, Jackson, Hinds; Lisa Moss, Bellhaven, Ocean Springs Jackson; Melody Nowell, First, Tunica, Riverside; Renita Ponder, Poplar Springs, Mendenhall, Simpson; Loretta Rivers, Union, Neshoba; Tammy Gandy, Bethel, Copiah.

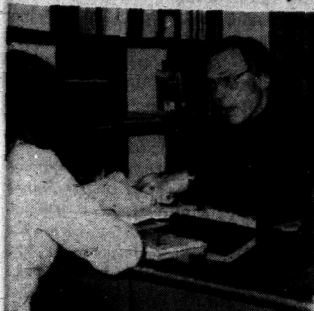


Disaster recognition

Rusty Griffin, director of the Mississippi Baptist Disaster Relief Unit, was given a plaque for meritorious service and Christian compassion rendered by the crew of the unit in response to victims of Hurricane Allen last year. In the photo left to right are Charles McLaughlin, Texas Baptists' state missions commission director; Griffin, who is consultant in the Mississippi Baptist Convention Board's Brotherhood Department; and Bob Dixon, who directs Texas Baptists' emergency task force. The presentation was made during a disaster relief training session in Midlothian, Tex., for Region VI members of Volunteer Organizations Active in Disaster.



Music missionary Bruce Muskrat harmonizes with a vocal student in the School of Church Music. Muskrat and wife Nancy came to Argentina in 1979 to bolster the school's program. (FMB) PHOTO by John Witherspoon.



Music faculty member Inez de Morales leads singing at an Argentine pastors' conference held recently at International Baptist Seminary, Buenos Aires. A graduate of the seminary, she has committed herself to training other nationals for music ministry in Argentine churches. (FMB) PHOTO by John Witherspoon.

## Southern seminary trustees hire, promote faculty, staff

LOUISVILLE, Ky. (BP) — Trustees of Southern Baptist Theological Seminary, meeting in annual session, named a new dean of the seminary's school of church music, elected four new professors, named the missions department in honor of benefactor Ida M. Bottoms, and chose Wayne Dehoney, pastor of Walnut Street in Louisville, Kentucky's largest church, as the new chairman of the trustee board.

S. Milburn Price, chairman of the music department of Furman University, Greenville, S. C., since 1972, will become dean of the 350-student school of church music Aug. 1, after the retirement of 29-year veteran dean Forrest H. Heeren.

Price, a graduate of the University of Mississippi and Baylor University, holds a doctor of musical arts degree from the University of Southern California.

John N. Jonsson, professor of history of religions at the University of Natal, South Africa, will become professor of Christian missions and world religions Aug. 1.

John D. W. Watts, D.D., professor at Ruschlikon, Zurich, Switzerland, 1964-70, was elected professor of Old Testament Interpretation, effective Aug. 1.

Elizabeth Ann Bedsole and William Steven Owens were added to the faculty as assistant professors of church music.

Bedsole, a consultant in the church music department of the Baptist Sunday School Board, is a graduate of Stetson University and Southwestern Baptist Seminary. She is a former member of the staff of the 20,000-member First Baptist Church, Dallas, Texas. She is a specialist in children's music education.

Owens, a graduate of North Texas State University and Boston University, received the doctor of musical arts degree from Southern Seminary in 1980. He has performed with the Louisville Orchestra, Kentucky Opera and Louisville Bach Society, and is the founder of the New Louisville Woodwind Trio. He has been minister of music for churches in Texas, Massachusetts and Kentucky.

For the coming fiscal year, which

## Escape from cult to be aired again

FORT WORTH, Texas (BP) — "Return To Freedom," a television documentary telling how a black couple was helped by friends to escape from a cult in Japan, will be aired again on the NBC network June 7 at 1 p.m. EST.

The program, produced by NBC-TV in cooperation with the Southern Baptist Radio and Television Commission, was initially aired by NBC last November.

It details how Hazel and Tommy Whitfield of Chicago Heights, Ill., were caught up in a Black Hebrew cult whose members follow a self-appointed messiah and taught that they, instead of Israel's citizens, are the actual chosen people of the promised land.

Whitfield is a musician who played with B.B. King, James Brown, the Pharaohs, and with the musicians who later formed the group Earth, Wind and Fire.

The couple became Christians as a result of help given them by Southern Baptist missionaries at the Baptist Village at Petah Tikvah near Jerusalem.

## Maryland representative corrects clerical error

LANHAM, Md. (BP) — Fred T. Moffatt Jr. will be renominated to a full term on the board of trustees of New Orleans Baptist Seminary.

The announcement of Moffatt's renomination was made by Keith G. Koch, pastor of Carrollton Woods Baptist Church in Lanham, the remaining Maryland representative on the SBC committee on boards.

Moffatt was not renominated to the board of trustees, because a clerical error failed to show him as being eligible. The error occurred last June when Moffatt was elected by the convention to fill a one-year term, replacing John Woodall.

Moffatt's name, however, was inadvertently omitted from a notebook in which all trustee appointments are recorded. Subsequently, it also was not included in a workbook provided to members of the SBC committee on boards. The workbook showed Woodall's name, and that he had moved from the state.

"We acted in complete integrity," said Koch. "We were not aware that

## Argentine seminary

(Continued from page 1)

Music train to minister to Argentines through 328 local Baptist churches across the nation. They also participate with other seminarians in faculty-led evangelism projects during school breaks and vacations.

In its 31st year of operation, International Baptist Theological Seminary accommodates more than 100 students at its Buenos Aires campus and a new campus in the province of Misiones, and another 300 in seven extension locations in Argentina.

Southern Baptist mission gifts funded construction of the seminary and continue to aid its operation and growth.

## RA camping has dates open

Royal Ambassador camping still has some openings for the resident campaign program and for the Dad-Lad camps. All camping will be at Central Hills Baptist Retreat, Kosciusko.

Openings for campers in grades 4-12 are: June 15-19; June 29-July 3; July 13-17; July 20-24; July 27-31; and Aug. 3-7. The June 8-12 and June 22-26 dates are filled.

The Dad-Lad camps for boys in grades 1-3 and their fathers (or other adult male) are June 26-27; July 17-18; and July 31-Aug. 1.

For reservation information, write Rusty Griffin, Royal Ambassador Camping, Box 530, Jackson, Miss., 39205, phone 968-3936.

## Valentine dies in Newton

Herbert Valentine, 57, died May 21 of a malignancy in Newton Hospital. He served as business manager of Clarke College from 1966 until his disability retirement earlier this year.

Prior to his service at Clarke, Valentine was minister of music at First Baptist Church, Amory. He also had served as minister of music at First Baptist Church, Waynesboro, at Petal Harvey Baptist Church, Petal, and in Hope, Ark.

Funeral services were at First Baptist Church, Newton, with burial at Hickory Grove Cemetery in Laurel.

He is survived by his wife, Kelton, and two grown children, Mrs. Allison F. Moody of Natchez, and David, a law student at the University of Mississippi.

## Chafin, Patterson to debate in LA

HOUSTON (BP) — Kenneth Chafin, pastor of Houston's South Main Baptist Church, will debate Paige Patterson, president of the Criswell Center for Biblical Studies in Dallas, at the annual convention of the Religion Writers Association of North America June 6 in Los Angeles.

The debate topic will be "Inerrancy Is an Issue Crucial To the Survival of the Southern Baptist Convention."

It takes the position that "biblical inerrancy is not an issue crucial to the survival of the SBC." Patterson will take the side that "biblical inerrancy is an issue crucial to the survival of the SBC."

The RNA is a professional organization for religion editors and writers on secular newspapers, wire services and news magazines in the U.S. and Canada.

## "I'm putting them in your hands"

(Continued from Page 1)

ministry in Red Lodge prompted him to request a mission team from New Orleans Seminary. As is usually the case, the students came away with the greater blessing.

Weeks of planning had preceded the visit of 12 seminary students to the area. Six were to stay in Billings and work with New Orleans Seminary alumni Bill Phillips of Trinity Baptist Church and Larry Gandy of Rimrock Baptist. The others were to go to Red Lodge. The group flew in two six-passenger planes from New Orleans Lakefront Airport, piloted by Lenny Shores and Charles Lewis who were members of the mission team. These mission trips are sponsored by the seminary yearly during the spring break and early summer and are coordinated by Don Stewart and his assistant, Tom Kinchen. Support for this evangelistic ministry is provided through a fund established by the E. J. Daniels Evangelistic Association.

In Red Lodge the students soon found the fast pace of the ministry to be a contradiction to the life style of the inhabitants. After a quick meal, the group was ushered to a coffee house type ministry in a closed-down ice cream parlor called the Red Bandana.

Here the group sang a number of gospel songs with an open door for passers-by to hear. It was eleven o'clock that evening before the group closed up shop and was taken to a campsite on a nearby mountain.

The next day, a Sunday, became a trying and emotionally draining 24 hours. Fortenberry and seminarian Howard Peak of Walker, Louisiana went to the Bennett Creek Church for morning worship services, while the other five students (Robin Heath, Nashville; Glenn Howie, Start, La.; Dennis Brown of Hattiesburg, Miss.; Lenny Shores, Marianna, Fla.; Robbie Watson, Olive Branch, Miss.) and Jane Fortenberry (the

daughter of Jack and Addie Fortenberry, who is also a New Orleans Seminary student) went to the Red Lodge ski resort to sing at the midway point of the slopes.

Bill Barnett, owner of the mountain resort offered his encouragement to the group and generously arranged for them to carry sound equipment up the mountain on the ski-lift. Barnett later confided to one of the students that he was a Christian.

Gospel music echoed through the Beartooth Plateau to an audience of skiers from all parts of the United States on a warm March day that seemed prepared just for the visitors from New Orleans. The clear blue sky opening above the snow covered peaks was a setting that complemented the music of Christian praise.

The audience was surprisingly receptive to the music on the outdoor patio of the Midway Cafe. Skiers clapped and sang along as they paused for lunch. Several Christians in the audience offered their encouragement to the group; and skiers on their way back up the mountain, as the team descended on the lift, urged them to return later that afternoon.

Plans to return to the mountain after the two o'clock worship service at Red Lodge Baptist Church were cut short when the four-wheel drive vehicle the group was in was struck head-on by a drunk driver. The irony of this kind of accident happening to a group of Baptist Seminary students was not missed by the people of Red Lodge.

The five men in the vehicle were treated for cuts and sprains and released from the small hospital in the town. But Jane Fortenberry was severely injured and hospitalized for the second time in a year.

This was not the first difficulty the family had faced in their first few months in the area. Their home in Mississippi was robbed in their absence, the citizens band radio in the now wrecked vehicle had been stolen, and Jane had been stricken by a serious virus and had required surgery on her hand after a fall. Jane's

planned return to the mountain was delayed by this latest setback.

The Fortenberrys and others dedicated to God's work see these kinds of problems as indications of progress. "We see Satan trying to hurt the work we've started," said Addie. She offered continuous encouragement to the students to trust God for the victory over difficulties.

On Monday night at the Red Bandana the group encountered what could have been a disastrous evening, but turned out to be one of the most memorable. The bartender at a tavern next door began to send his customers to the coffee house. Most of the men were in an alcoholic stupor as they entered the building while one of the students was preaching.

Addie went next door to the bar (outside the door, but she never went inside) to find out what was going on. The bartender shared a tragic story. He told her that he had buried his father the day before. The men he had sent to the Red Bandana were following the same destructive course of his father. "I sell the stuff, but I hate to see it abused like this. . . . I'm putting them in your hands," he said.

Several of the men claimed to have a relationship to Jesus Christ, but had drifted away. One man argued loudly that he did not believe in God and marched out carrying another man on his shoulder. The man he carried returned later and confessed that he knew Jesus, but was not in His will. There were no evidences of decisions made that night, but the presence of the Holy Spirit was evident and the impression of that emotional evening will not be soon forgotten by anyone who was there.

The weekday work in Red Lodge and surrounding towns and the coffee house ministry provided the New Orleans group with visions of opportunity for Christian service in pioneer areas. Even though their work was cut short by an approaching winter storm, the need for a Southern Baptist ministry was clearly evident to the visitors.



# The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

## Editorials

### Witnessing to a lost world . . .

## Decisions in a rational manner

The Southern Baptist Convention in Los Angeles may be one of the most critical in the history of the sessions. If it is, it won't be because of the threatened showdown between the so-called inerrantists and the so-called moderates. If it turns out to be as critical as it seems destined to be, it will be because opposing factions could not air their differences in a reasonable manner and be satisfied with the majority vote of the messengers. This could be a critical failure.

And yet to discuss factions is to have to admit that there are no sharp lines of demarcation. A few months ago there seemed to be an effort revolving around the designs of Paul Pressler of Houston and Paige Patterson of Dallas. Little has been heard from those two lately. There was consideration for an inerrancy rally to be held in Los Angeles immediately before the convention, but it will not take place. R. L. Hymers, who was shaping up the rally, said it would not take place because Pressler and Patterson could not be there. Pressler begged off because of a court session that will be over on Thursday of the week before the convention. Patterson bowed out because of a revival meeting at Baptist Temple in Los Angeles during the week before the convention. The pastor of Baptist Temple is Gwin Turner, who is one of the supporters of Hymers' efforts.

This core of influence, whether still intact or not, claimed credit for the election of both Adrian Rogers and Bailey Smith. While that may be the case, due to the momentum stirred up by their efforts, those elections were not the result of a structured political group. Both Rogers and Smith have disavowed any connection with Pres-

ler and Patterson, and indeed, there may be none. There is no question of a similarity in theology, but that doesn't necessarily indicate an alliance.

The vote in those elections was more one of frustration, of watching a convention going on for several years and feeling no sense of involvement in it, of feeling it was being run by a group with which the average pastor could not identify. This was not the case, but nevertheless the pastor could not figure any way of plugging in on being a vital part of the action until all of a sudden there were people being nominated who were cutting across the established grain. There was immediate identification and the results that have been seen. It was a grass roots movement urged on by a special interest group.

Bailey Smith and those in his sphere of influence are not saying much at the present time. Smith has been at work doing what he is supposed to do, and that is appoint committees. Some see his appointments as being one-sided, but he denies that. In a telephone visit with Jimmy Draper, chairman of the committee on committees that was appointed by Smith, Draper declares that this committee is taking its work very seriously and is nominating people from all walks of Southern Baptist life for committee spots. He points out that the committee on committees is multi-ethnic in its make-up and that a random sampling of pastors on the committee indicates that their churches are giving to missions through the Cooperative Program in above average percentages. Draper told the Baptist Record that he is going to ask the members of the committee on committees for a gentlemen's agree-

reement that none of the committee members will accept nominations to trustee positions from the committee on boards that they will nominate.

Mississippi representatives on the Committee are Larry Black of Jackson and Robert Eustice of Biloxi. So much for that. It was not meant to be an endorsement of Bailey Smith. It was simply a recitation of the results of a telephone call placed by the editor.

It is people other than Smith but who are supporting his re-election who are doing the talking and making accusations from that side of the spectrum. The latest is Freddie Gage, an evangelist on the staff of the James Robison evangelistic association. Gage has written a letter to all the evangelists in the convention and some others. In the letter he expresses the fear that the full-time evangelist will be a thing of the past if "inerrantists" are not elected as presidents of the Southern Baptist Convention. This would not be the case, of course. The "inerrantists" are claiming that they had been out of the picture for years, but full-time evangelists have been continuing.

Gage's letter could well be counter productive. He accuses Baylor University of not having a Bible-believing, soul-winning professor in the Bible Department. This surely is not the case. He declares that conservative preachers in the convention have no backbone or they would stand up and speak. He has forgotten that for two years in a row two decidedly conservative pastors have been elected president of the Southern Baptist Convention on the first ballot against six opponents.

Surely Mississippians who received

that letter will vote their own convictions without being swayed by statements that cannot be documented.

On the other hand, those who are opposing the re-election of Smith, such as Ralph Langley, pastor of the First Baptist Church of Huntsville, Ala., say there is an "anti-education, anti-institution, anti-board, anti-literature mentality current in the convention."

Kenneth Chafin, pastor of South Main Baptist Church in Houston, said, "We are not voting on smiles, platform antics, or even activity in the baptistry. We are voting on what kind of Baptists we want to be. The choice is whether we intend to be Southern Baptists carrying out a program of world missions through the institutions we have set up, or whether we are going to be Frank Norris fundamentalists with a narrow, angry, creedal base."

Again, the big mass of Southern Baptists will not identify with either camp. They want to be left alone to do their work in their places as they feel the Lord leads.

These Southern Baptists are going to voice their convictions and cast their votes at the Los Angeles convention. Hopefully, those who have been vocal on either end of the spectrum will recognize the majority vote for what it is and abide by it.

It is sad and rather frightening that hostility is being exhibited to such an extreme in relation to the convention this year. Perhaps all such outbursts will have been yented before the convention begins, and a diverse group of Southern Baptists can discuss their differences calmly and make decisions in a rational manner regarding witnessing to a lost world.

He Can Change Things Quickly



"I WILL NOT LEAVE YOU COMFORTLESS; I WILL COME TO YOU."  
— CHRIST (JULY 14-16)

## "I ain't never seen the falls"

"Betwixt the Lake Ontario and Erie there is a vast and prodigious cadence of water which falls down after a surprising and astonishing manner, inasmuch that the universe does not afford a parallel." So wrote a Belgian priest, Father Louis Hennepin, who viewed Niagara Falls with LaSalle in 1678. Astonishing is the word for that torrent which the Indians called "Thunderer of Waters." I think I would never tire of watching its awesome surge.

Harley M. Rosenberger in his book, *Thoughts Along the Road*, told about an experience he had when he lived 15 miles from Niagara Falls. One day, he said, he was rushing to fill an appointment near the Falls when he stumbled over a small boy sitting on the church steps. "His dirty little face smiled up at me and he said, 'Where are you going, Mister?' and I replied, 'To the Falls, son.' Eagerly he begged, 'Can I go too?'"

Rosenberger had never seen the child before, and was in a hurry, so he said, "I'm sorry, son, but I can't take you with me. Your mother is probably looking for you," and the child cried in a plaintive voice, "But I ain't never seen the Falls!" Fifteen miles from one of God's most beautiful spots in all the world and he had never seen it!

Iguassu Falls, at the junction of Brazil, Paraguay, and Argentina, is a series of immense waterfalls. I have heard that they are indescribably glorious. Anne Ortlund in *Disciplines of the Beautiful Woman* told about her visit to see them. She said, "We walked for most of an hour facing almost continuous falls. At the end was the inevitable — a souvenir shop, faced with glass and positioned terribly close to a roaring, majestic cascade. But the clerk sat inside as in a little closed box. The glass wall was so dirty she could see nothing except the trinkets immediately around her."

I've never gone over Niagara Falls in a wooden barrel, as did Annie Edson Taylor, 43-year-old school teacher who survived the 176-foot drop in 1901 (frankly, I don't care to), and I've never seen the place from a helicopter, but I have visited Niagara four times, and have viewed it from varying angles. W. D. and I stopped first at the American Falls. On Goat Island I rented yellow rubber coat and boots and descended by a network of steps down the face of the cliff to the Cave of the Winds at the bottom of the cataract. Though the trail led only through the

mere edge of the fall, I could not stand erect against the buffeting of wind and water. I thought, "How powerful it must be in the center!"

Then we crossed to Canada to stand by the railing in Queen Victoria Park, amid trees and flowers, to get the closest possible to Horseshoe Falls. Occasionally the spray rose over the rail to drench some unsuspecting tourist. Parents set small children on the railing (and I held my breath) while they took the tots' pictures. Honey-mooners (I supposed) held hands as they stood beside us. At night we ate dinner in a restaurant at the top of a tower, so we could look down on the water, floodlighted in soft colors.

On my second visit, with Raviwan Thumchai from Thailand and her daughters Rosama and Dorasa, we went down into the gorge by incline railway to board the little boat, "Maid of the Mist." It was fun to cover up in black raincoats. (Betty told me later that the passengers in black coats looked like crows packed together on the deck.) It was exciting to enter the Horseshoe and look up at the Falls, through the mist and the spray, and to feel the rocking of the boat on the agitated water.

Last summer Betty and Karen and W. D. and I stopped at Niagara twice, on the way to Toronto and on the way back home. Karen photographed a rainbow over the spray. She and I entered a tunnel and walked to a window where we could see the cascade of Horseshoe Falls from behind it.

As I have seen the Falls from above and below, from the front and the rear, God sees me from every angle.

My prayer is like that of Anne Ortlund, "Lord, I don't want to spend my life like the clerk at Iguassu. Clean my windows. Give me a long-range view of your glory!" I know that God's presence is all about me. Yet in the busy rush of days I don't always look for Him.

God told us (in Isaiah 55), "My thoughts are not your thoughts, neither are your ways my ways . . . for as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. . . ." At the same time He invited us to "incline your ear, and come unto me: hear, and your soul shall live. . . . Seek ye the Lord while he may be found; call ye upon him while he is near. . . ." I pray that I may be aware of and attuned to His presence. I don't want to be like the little boy who lived so near Niagara but cried, "I ain't never seen the Falls!"

### How great the need

Editor: I am a white woman, 47 years old. We are Southern Baptist parents of a 17-year-old mentally retarded daughter. We are Christians and active in our local church.

As these 17 years have gone by we have worked very hard and really fought for the education, acceptance, Sunday School class, activities, etc. for our child (our fight for mentally handicapped citizens has been a community-wide effort — not just our child). This has not been easy for her or us. We have very few friends and even less community activities to join in.

As we grow older, we are very concerned about our child's future. What happens to her when we are gone? An institution maybe? She deserves more than this (if you have ever visited one.)

The Southern Baptists have done a great work spreading the gospel around the world. We have spent millions on recreation facilities for the normal children, but none or little for the handicapped. There is no reason the Baptist people cannot provide church-related programs for the handicapped and not just push them aside as the world does. We believe our Lord gave us these children for a reason, and we should provide for their needs and not neglect them.

We would propose that the Southern Baptists provide a home in each state at least for the handicapped. Southern Baptists can afford it, because we can afford any type of recreation building or programs we want for the normal. Just look at any average Southern Baptist church budget.

Again, we know it is our God-given responsibility to take care of the real needy in our world. We pray that you will ask God to direct the thinking of

Southern Baptists in this matter. Jesus said in that you have done it for the least of these, you have done it for me. Responses will be greatly appreciated.

M/M Charles S. McInnis  
404 Glen Rose Dr.  
Jackson, Ms. 39209  
922-2417

Surely the thoughts and prayers of Southern Baptists everywhere are with families such as yours. Accomplishing what you have suggested, however, would be much more complicated than might be suspected. Southern Baptists as a national group would not have funds to provide such a home in each state without redirecting enormous sums of money that are now being used for other purposes. And the national group has no control over what state conventions do, so there would be no way to insist that each state have such a facility on its own. While there is no question but that this is a heart-wrenching need, getting it done would be a gigantic undertaking.

— Editor

### Puppets or people?

I believe we need dedicated men and women to preach and teach the Word of God — not puppets. Are we really depending on these hand-made objects and not on the Lord? Some will say, "It's just a phase." Were not the Easter bunny and the eggs "just a phase" that never ended? Easter is the time when we celebrate the resurrection of our Lord, but can He be found in all the pageantry associated with it? We want all people everywhere to know this fact and to know the meaning of this joyous season.

About A.D. 300 images were introduced into some Christian churches for instructions and ornament only. In 736 the Eastern Emperor Leo issued an edict against them. In 780 the Empress Irene introduced image worship into the Eastern church; and in 787, just seven years later, the Second Council of Nice gave them ecclesiastical sanction. Some churches still use images. Genesis 20:4, "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." Are these ugly things an aid to worship? Do they add to our culture or consecration? I believe a message from the lips of a devout Christian will be much more effective. The Lord used people!

Toni Pickett  
McComb

### Liberia needs textbooks

Editor: Greetings from lovely Liberia! All the folks from Mississippi in our mission greatly enjoy getting the Record. Please keep them coming and keep up the good work! I am writing to ask you to share with

Mississippi Baptists a need we have here at the seminary and in which we feel some folks there might help us. As an aid in strengthening the churches, our faculty and staff are going into areas near our campus and leading Bible studies, giving leadership training, teaching Baptist doctrine — all of this in addition to our on-campus, residential degree programs. Our great need for these off-campus classes is textbooks. Therefore, we are asking for old, extra, unused, or unneeded copies of study course books. We can especially use those from the January Bible studies and those that are doctrinal in nature.

## Home Board elects new staff members

ATLANTA (BP) — Home Mission Board directors elected a new staff member in mass evangelism, approved changes in two other staffers and appointed a people to mission posts during their May meeting.

Richard H. Harris was named associate director of the mass evangelism department. James N. Lewis Jr. was elected assistant to the vice president of the missions section. Jerry B. Graham was named associate director of the church extension division.

Harris will come to the board from Burgin Baptist Church, Burgin, Ky., where he has been pastor since 1977. He was pastor of Maxey Baptist Church, Paris, Tex., 1973-1977, and he is a graduate of Cumberland College, Eastern Kentucky State University and Southwestern Baptist Theological Seminary. He will join the board June 27.

Lewis will move to the missions section post from the language missions division, where he has been assistant director, 1975-1979, and associate director, 1979-1981. He has been minister of youth for churches in Tennessee and Kentucky, pastor of North Fork Baptist Church, Frankfort, Ky., and director of work with internationals for the Baptist Convention of Maryland. Lewis is a graduate of Vanderbilt University and Southern Baptist Theological Seminary. His move will be effective May 15.

Graham will switch to the church extension division from the missionary personnel department, where he has been associate director since 1978. He was associate director of the board's associational administration service, 1976-1978, and he has been director of missions for Baptist associations in Maryland and pastor of churches in Texas and Virginia. Graham is a graduate of the University of Corpus Christi and Southwestern and Southern seminaries. He will change jobs June 1.

In other matters, HMB directors accepted resignations from three board staffers.

These may be sent to Liberia Baptist Theological Seminary, P. O. Box 1778, Monrovia, Liberia, West Africa. The packages should be sent by surface mail and should be clearly marked "Used Books." It might be well to check with U.S. postal authorities concerning maximum package weight.

Thank you so very much for your help in this matter and thanks to Mississippi Baptists for their unfailing support of all our mission effort through the Cooperative Program, the Lottie Moon offering, and special gifts. To God be the glory!

Felix V. Greer, Jr.

Charles Hancock, director of the personnel development department, will move to California and enter private counseling practice. Hubert Hur, director of transnational outreach, will join the Florida Baptist Convention as director of its language missions department. Kirk Hadaway, data development researcher, will join the staff of the Center for Urban Church Studies in Nashville.

**THE WORKAHOLIC AND HIS FAMILY** by Frank Minirth, Paul Meier, Frank Wichem, Bill Brewer, States Skipper (Baker, 159 pp.) Three psychiatrists and two ministers, former workaholics, probe the symptoms, causes, and cures of workaholism. They share the valuable lessons they have learned in rearranging their priorities. The first section presents a self evaluation quiz through which the reader may possibly decide if he or she is a workaholic. The second section includes "tips for the workaholic's wife" and the third section gives steps toward escaping "the guilt trip" and moving toward "grace living." Its gist is this: "The workaholic who submits to living in the sphere of God's grace will experience God's unconditional love. He will also learn to give love to his wife, family, and friends unconditionally."

**BY LIFE OR BY DEATH, a Practical Commentary on Paul's Letter to the Philippians**, by H. Leo Eddleman (Exposition Press, 167 pp., paper, \$4.75) Eddleman, a native of Mississippi and former president of New Orleans Seminary, is currently professor of Old Testament and Semitic Languages at Criswell Center for Biblical Studies. In this verse-by-verse study of Philippians, he sets Paul's letter in its historical context, explaining Paul's missionary work among the Philippians and how he came to write the epistle while in prison in Rome. His analysis ranges from translation and explanation of individual words to interpreta-

tion of Paul's meaning, to commentary and discussion of the relevance of Paul's message for Christians today.

**WOMAN** by Dale Evans Rogers (Revell, 127 pp., \$5.95) Dale Evans Rogers explores the basic issues of women's rights, identity crises, motherhood, and abortion and divorce. She includes reminiscences of her own upbringing, disclosures of her mistakes, and an honest appraisal of her own role as a Christian woman. She uses the Bible, she says, as her personal "guidebook," and explains, "Without the Bible I would have no right to make specific statements about woman." She also focuses on familiar women in the Bible, revealing the liberating rather than restraining nature of biblical womanhood, and the contemporary value of their examples.

**SCRIPTURE TWISTING, 20 Ways the Cults Misread the Bible**, by James W. Sire (InterVarsity, paper, 177 pp., \$4.95) The author has isolated 20 separate kinds of reading errors which are characteristically made by cultists as they interpret the Bible. He covers the full range from simple misquotation to complex argumentation. Sire holds the Ph.D. in English from the University of Missouri, Columbia, and is editor of *InterVarsity Press*.

**QUIPS AND QUOTES FOR CHURCH BULLETINS** by E. C. McKenzie (Baker, paper, \$1.45, 96 pp.)

These brief sentences are clever and humorous, but carry spiritual and moral truths as well. They make nice fillers for church bulletins or newsletters, or quotes for speeches. For instance: "Truth needs no crutches. If it limps, it's a lie." McKenzie is a retired pastor who lives in Canton, Texas.

### Moral Scene

"Immigrant families start earning more than native-born American families, on the average, within 10 years after arriving in the United States. Further, according to research done for a Federal study commission, from the time of their arrival, they contribute more in taxes than they take in public services. The studies also show that children of immigrants, after an initial disadvantage, tend to overtake the children of native-born families in academic performance, as measured by years of schooling and percentage of children completing college. Prof. T. Paul Schultz, an economist and demographer at Yale University, sought to explain the scholastic achievement of immigrant children by suggesting that immigrants were 'selectively drawn from their country of birth' and 'more strongly inclined to invest in their children's schooling than are native American parents.' Professor Schultz said that 'years of schooling completed is a powerful predictor of lifetime earnings.'" — (New York Times)



# Diana, through Bernard, helps the child "to relax, smile a bit . . . and trust"

By Anne McWilliams  
"A puppet's soul is the hand of the puppeteer," a famous Russian puppeteer once said. Diana Chiles, a pioneer in puppet therapy, agrees. She said, "Bernard, my puppet, is an extension of my heart. God is in my life and He works through me in this ministry He has given me. Bernard is a mediator between me and the children."

Since she began her work in pediatrics at Mississippi Baptist Medical Center in Jackson two years ago, her ministry has continually deepened and broadened. Her pre-admission puppet show on Saturday mornings, and the nightly preparation of children for surgery through medical play are the barest tip of the iceberg. Her ministry is not one of entertainment, but one of being sensitive to the emotional needs of children. Indeed, the emotional and educational support through therapeutic play and companionship becomes evident as Bernard, her puppet, helps the child deal with his or her fears and maintain some degree of self-control.

Diana uses her puppets to help the children realize that they are being taken care of with love and not just by duty. "Many times," she said, "children view their medical caretakers as 'mean' people who want to hurt them. Bernard hates shots, and cries when he gets one; however, he LOVES the nurses. Thus, he becomes a mediator with an amazing potential and power to get necessary information to and from the child. He helps the child to relax, smile a bit . . . and trust."

Diana and Bernard make daily rounds to every pediatric patient, including the Pediatric Intensive Care Unit. Working collaboratively with the nursing staff, medical staff, pastoral staff, and other disciplines, she provides the children with a positive outlet for the expression of fears, feelings, and frustrations.

Her job requires much time and dedication. She remains on call for any hour of night she is needed. A mother testified, "One day Diana spent five hours with our Jena." "A hospital can be a place of terror, grief, and pain," Diana said. "Because of the emotional strain, hostility often lies just beneath

the surface. But children, especially those who are ill and frightened, need to see goodness. I, through Bernard, try to help them to see it." Hundreds of letters from parents have attested to her effectiveness.

Bernard, a green puppet dressed in pajamas, and plastered with a band-aid, brings trustful friendship with a child by having the same fears as the child. When four year old Jamie Mills had to have an X-ray of her head, called a CAT Scan, Bernard had to have the same test. He told Jamie he was a little scared, so Jamie helped him to get ready for the test. It is important for the patient to remain still for a long time during the test, and this was hard for the green puppet to do. When Bernard would start moving around Jamie would scold, "The machine moves—not you, Bernard!" When the real test came, Jamie held Bernard close as they lay on the metal table. Bernard said, "I'm lucky to have a friend like you to go through this with me. I love you, Jamie." And Jamie answered, "I love you, too, Bernard. Now hold real still."

"Adults have a tendency to say to the child, 'Don't cry,' because the crying makes them (the adults) uncomfortable," Diana said. "It's better to assure the child to go ahead and cry. My attitude is one which says, 'I know it hurts. I'm so sorry. I can't take away the hurt, but I'll be here with you. I love you, I care.'"

**Ministry to parents**  
Beyond the needs of the children, Diana spends time listening to parents as they talk through their feelings of helplessness, especially parents of children who are critically ill or dying. "It's hard to know what to say to parents of a dying child," she said. "It's easy to want to avoid the child—and the parents—because it hurts to get too close. Therefore, it is easy to miss the joy of loving a dying child. Rather than avoiding the child, walking the road of suffering with that family can be a beautiful thing."

While working on her second master's degree, she spent many hours of graduate study researching the emotional needs and problems relating specifically with children in a health care setting. Her research focused on

the fears and fantasies of hospitalized children, depression, death and dying, and especially "grief." Naturally, as she prepared herself for the position of therapist, she feared her own reaction to a child's death.

"The first opportunity to test my strength came on May 17, 1980, when I encountered precious, curly-haired Amanda Massey," she recalls. "Twelve days later, on May the 29th, 'little Missy' died. I will never forget her." Then Jeremy Johnson, a tiny boy, was run over by a truck. "I stood with parents and grandparents by Jeremy's bed and watched the tears flow down their cheeks. They loved him so much, and yet knew he would die. One night as I sat with the whole family in the waiting room, I read to them from the book *Tracks of a Fellow Struggler*, by John Claypool. I felt a bond between all of us, and with God. I felt His presence, and knew they did, too. When later they asked me to sit with the family at Jeremy's funeral, they did me great honor."

**Credits Professors**  
She could not handle all this grief if Christ did not give her the strength, she said. "I can sleep at night because I know my presence with a child will make the suffering a little more bearable." She gives Southwestern Baptist Theological Seminary in Fort Worth, Texas, credit for giving her Christian sensitivity to deal with such emotions. She was secretary for the head of the New Testament Department, J. W. MacGorman, while working on her degree. "His wisdom, his love, and his encouragement have been an invaluable contribution in my work . . . in my life." Hazel Morris, her childhood professor at the seminary she said was also a special source of knowledge. "Her teaching is an investment in my role with the children—an extension of herself," Diana continued. "However, each of my professors there nurtured me, helped me to deal with grief and suffering of children. I love them, and am grateful to each one." Diana's first master's degree came from Mississippi College where she served as graduate assistant under Hollis and Julia Todd, who pointed her toward professional puppetry. Upon graduation, she taught school in Lakeland,

Fla. as a Gifted Specialist.

**An unexpected reward**  
An unexpected reward came to her from 10-year-old Billy McGraw who told her, "When I grow up, I want to be a puppet therapist like you." On November 7, 1980, Billy was riding his bicycle at dusk, when a car passing a truck hit him and completely severed his left leg. His father, Richard McGraw, drove the boy from their home at Harrisville to Jackson while his mother tried with wet towels to slacken the bleeding. Billy, with a concussion and a broken thigh bone also, remained in the hospital for 42 days. At first, he said, he hurt a lot. Sometimes he was depressed and other times angry. When he needed someone to listen, he talked to Diana and Bernard. He liked Bernard and grew to love Diana. (See photo on p. 1)

Billy said, "I will tell other children the loss of a leg is not such a loss as they think. It doesn't take too long to get used to it not being there. You are not crippled unless you think you are." One thing that bothers him he said, is that others treat him differently. Some of his friends at home think he can't go outside to play any more, but he said, "I'm still a whole person; even if I don't have but one leg, I'm still me. I may even be a better person, for I will do things now I had not thought of doing before. My aunt and uncle are going to teach me to play the piano and the banjo." He expects to go to Shriners Hospital in Shreveport to be fitted with a prosthesis and then to return to school next year.

The cheerful, outgoing boy has matured through his experience. "Sometimes nothing is right, and I miss my leg, but I told them at home at Christmas that I felt that the Lord had a purpose in this. God saved my life. He helped my dad stay calm and get me to the hospital. God can use me to help someone else. I want to help other children who lose an arm or a leg. Diana is going to call me if a child comes to the hospital she thinks I can help. I know she has really helped me. I want to help others in the same way."

Diana is a member of Colonial Heights Baptist Church in Jackson.

**Ability is the most important tool in your life.**  
A pessimist has no starter; an optimist has no brakes.



## Scarborough's niece starts partnership missions fund

RICHMOND, Va. (BP) — Evelyn Lineberry of Midland, Texas, a niece of the late L. R. Scarborough, has presented a \$300,000 check to the Foreign Mission Board to start an endowment fund for partnership missions in memory of her uncle, president of Southwestern Baptist Theological Seminary from 1914-45 and author of "With Christ After the Lost," a Baptist classic on evangelistic outreach.

The Scarborough fund, which she said might need to be doubled, tripled or even quadrupled if inflation con-



Daddy places his arms in the shape of the CAT Scan machine. Jamie holds her hands out as a cradle for Bernard's head. Jamie warns Bernard: "Hold still, Bernard. Don't snore!" Then Jamie brings Bernard's hand into the Daddy CAT Scan. Daddy moves his hands around Bernard's head as if he were a washing machine and makes funny click noises with his mouth. Bernard gets scared and hollers. Jamie stops the test and laughs, "It's the machine that moves—not you Bernard."



Jamie and Bernard lie on a gray table for the real CAT Scan. Jamie holds Bernard close. It seems like a long time, but they do not move.

## "It looks like the prettiest 100 peseta bill I ever saw"

By Indy Whitten  
It was a Sunday morning in March, 1981, and my husband and I were visiting the Island of La Palma (Canary Islands, Spain) Sr. Jose Garcia, an elderly man, met us in the capital, Santa Cruz de la Palma, and drove us across the mountains to the other side of the island.

The Sunday School was set for eleven a. m., but we arrived with more than an hour to spare. What to do with the time? We parked in front of the new church of Tijarafe, and I could have spent the time gazing down on the blue Atlantic Ocean that curved gently around huge areas of banana plantations. But as I stood looking, I saw on a smaller road below an old lady with a walking cane, sitting on a stone fence in the sunlight. My decision was instant, "I'll go and talk with her."

She was pleased to have me come and she vigorously brushed off a place for me to sit. Thus began a conversation, which led almost immediately to spiritual matters. "Do you sing?" I asked. "No," she said with an embarrassed

smile. "I used to sing, but now my voice comes out like a crow."

This seemed a good time to explain to her that in our chapel we sang and that she could sing when she attended our services.

About that time we were joined by another lady, wearing a large green straw hat. She apparently knew a little more about the church than the 83 year-old woman I first met. We talked awhile and a younger woman, the mother of five children, joined us. They asked me questions about the United States, and I even told them how people used to kill hogs in the country in Mississippi when I was a child.

"This is the best time we have had in years," they all agreed. "Nobody has time to talk or listen anymore."

I got up to go and was about to tell them goodbye. But the first two got up and followed me to the church.

Inside the church they accepted hymn books, which I opened to the right number. Both tried to sing, with absolutely no thought for the tune and no knowledge that after each stanza the congregation sang a chorus. So these two ladies did what seemed logical to them—they continued to sing the stanza, while the congregation was singing the chorus. I stood by them and pointed to each line they were to sing. This was a considerable improvement as far as the general sound of the hymn was concerned. The 83 year-old was jubilant because she had sung again. Both said that they liked the service.

At the steps, the lady of the green straw hat tailed me over to one side. From a little cloth bag, she took out a brown 100-Peseta bill (worth about \$1.17) and handed to me, saying, "I love you. I want to give you a gift."

I was astounded, but I took it. Inside my billfold, it looks like the prettiest 100 Peseta bill I ever saw.

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## Billy Newman of Hattiesburg wins State Youth Speakers' Tournament

The Youth Speakers' Tournament sponsored by the Church Training Department of the Mississippi Baptist Convention, was held on May 9 at the Briarwood Drive Baptist Church, Jackson. Sixteen youths registered for the event.

Topics were chosen from a list presented earlier in the year in a leaflet tournament. The young people were to present their speeches to their home churches and advance to an Associational Tournament. From each association one boy and one girl could advance to the State Tournament.

At the State Tournament they were divided into two groups in which each youth spoke before his or her peers. Winners were chosen from each group.

The four finalists spoke again. The state winner, Billy Newman, is from 38th Avenue Baptist Church, Hattiesburg. The other finalists are Donna Butler, Petal; Harvey, Petal; Lori Smith, Roseland Park Church, Carriere; and Melinda, Hardy Church, Grenada.

The Speakers' Tournament is designed to stimulate growth toward maturity. It helps youths to think seri-

ously about a commitment and to deepen this commitment. Participation in the tournament, limited to senior high students, assists youths in developing skills in expressing his/her commitment verbally with ease and confidence.

Other speakers in this year's tournament were: Kenny Nowell, Jackson; Tanya Bryant, Big Creek; Dawn Sanders, Corinth; Lee Hinton, Corinth; Susan Collins, Philadelphia; Ron Geiger, Biloxi; Terry Parth, West Point; Misty Lynn Keenun, Calhoun City; David Magness, Jr., Big Creek.

## Skeletal remains believed those of Filipino pastor

MINDANAO, Philippines (BP) — Skeletal remains believed to be those of Filipino pastor Crescencio Fernando were found recently in a shallow grave in northern Mindanao, Philippines.

Fernando left his home Feb. 16 to attend an evangelistic meeting in another town. He never arrived at the meeting or returned home.

Next year's Youth Speakers' Tournament will be held earlier in the year. The State Tournament participants will be required to speak in local churches before advancing to associational tournaments and speak in associations before entering the state tournament. Details will be published in a leaflet available by October 1, 1981, from the Mississippi Church Training Department in Jackson.

**The Lord giveth if you worketh.**  
The wages of sin never go unpaid.  
Feed your faith — starve your doubts.

Scattered packages of Sunday School literature and tracts were found near the skeleton, leading authorities to believe the remains are those of Fernando. Several Baptist pastors in the area have been threatened by communist and Muslim dissidents.

## Four teams from Carterville, Petal preach, sing, build in Honduras

On April 18-25, a 23 member mission team from Carterville Baptist Church of Petal went to Honduras in Central America.

The group worked with Mr. and Mrs.

Charles Herrington, independent missionaries in the capital city of Tegucigalpa. The mission work took place in the mountains about 75 miles from Tegucigalpa in the village of

Ocatul. The group was made up of four separate teams: a medical team; a dental team; a construction team; and an evangelistic team, which included preaching, singing, and puppets.

During the course of the week the medical doctor and nurses saw 1,504 patients and more than 4,500 prescriptions were filled. The dental team saw 197 patients and extracted 685 teeth. The construction team placed a roof as well as windows and door casings to complete a church building. The evangelistic team saw 51 adults accept Jesus Christ as their personal saviour.

This was the third consecutive year that a team from Carterville has gone to Honduras. This year's group was the largest to ever go. The 1981 team members included Leland Hogan, pastor, Dennis Ray Smith, William Clawson, Alford Jones, Donald Conerly, Lamar Jones, Linda Cole, Jimmy Day, Joannie Sellers, Lisa Napier, Ginny Edwards, Debbie Brewer, Flo Sils, Annette Davenport, Martha Jo Hackler, Arthur Herrin, Pat Causey, Carl Evans, Tommy Davenport, Raymond Napier, Tillman McWilliams, Dwight McKenzie, and Malcolm Draughn.



Hondurans watch a puppet show with an evangelistic message from the Carterville Baptist Church group.

## Hospital awaits applicants for clinical pastoral education

The University Hospital Department of Pastoral Services at the University of Mississippi Medical Center is now accepting applications for its full-time yearlong clinical pastoral education residency. It begins September 1981.

Open to both clergy and lay persons, the program is the only one of its kind in a general hospital in Mississippi. Four residents will be accepted for the 1981-82 session.

"The residency is designed for those just out of seminary. It will provide supervised training in pastoral care in a hospital setting before going into the ministry," explained James L. Travis, UMC director of pastoral services. "For others, the program offers mid-career and continuing education opportunities. The residents provide service to University patients through

the pastoral care they provide.

"In a hospital setting, the pastor and lay person involved in pastoral care must be able to help the patient and family identify, understand and use personal faith resources in order to deal with crisis," he said. "These personal resources must be taken into account in trying to help people cope in times of illness and grief. To leave them out would be to dismiss a very important part of each person."

The program is accredited by the Association for Clinical Pastoral Education, Inc. Residents receive a stipend while in the program.

For more information and applications, contact Pastoral Services, University of Mississippi Medical Center, 2500 North State Street, Jackson, Miss., 39216. Phone (601) 987-3668.



## Missionaries on furlough

Missionaries now on furlough in Mississippi are:

Danny and Elizabeth Panter, Togo, 416 For a St., Columbia, MS 39429; Ralph and Gena Calcote, Japan, Rt. 1, Box 116, Wesson, MS 39191; Susan and Jason Carlisle, Uruguay, 4233 Carter Circle, Jackson, MS 39209; Jerry and Joyce Spires, Malawi, 3331 Old Canton Road, Jackson, MS 39216; Jerald and Elaine Perrill, Thailand, 407 North 38th Ave., Hattiesburg, MS 39401; James and Dorothy Gilbert, Ecuador, 715 East Northside Drive, Jackson, MS 39206.

Missionaries on leave of absence and living in Mississippi are:

John and Clara Schooler, South West Africa, 2423 Brandon Ave., Jackson, MS 39209; Dorothy Latham, Brazil, Box 16, Forkville, MS 39076; John and Kathy McNair, Spain, c/o Mrs. Sam McNair, Rt. 1, Box 173, Magee, MS 39111; Mary Frank Kirkpatrick, Liberia, Box 94, Noxapater, MS 39346; James and Carolyn McAtee, Indonesia, 919 Reaves St., Jackson, MS 39204; Parks and Martha Ellen Marler, Guam, Box 35, Harpersville, MS 39080.

Robert and Mary Horner were to arrive from Chile on May 20. Others to be arriving in the States for furlough in June, July, and August are Fran and R. T. Buckley, Bangladesh; Carolyn and Bill Smith, Brazil; Charlotte and James Watts, Italy; Edd and Freda Trott, Brazil; Robert and Nan Sugg, Taiwan; Frances and Harry Raley, Taiwan; and Glenna and Stanley Stewart, Nicaragua.

Days Inns of America, one of the country's fastest growing motel chains, has distributed nearly 1.4 million New Testaments to its guests.

The structure is insured by the seminary, as it is true of the entire seminary plant. The Graham family has been moved into another faculty dwelling, recently vacated by Fred Moseley, and Mrs. Moseley. The Moseleys moved to Iowa in a special assignment with the Home Mission Board to help establish 50 new churches there.

Blind people in Hungary will soon be able to read the Book of Job in Hungarian Braille, reports the American Bible Society. The United Bible Societies has ordered 500 copies of Job in the Braille edition.

Timothy O. Canterbury was ordained April 28 by Providence Church, Pearl, where he is associate pastor and music director. The pastor, Harry Gipson, preached the ordination sermon. Others on program included special music; Joe Royalty, evangelist, who gave the charge to the church; Curtis Williams, McLaurin Heights Church, who gave the charge to the candidate; and Gary Knapp, Griffith Memorial pastor, who led in the prayer of education. A Bible was presented to Canterbury from the church. Canterbury is the son of Mr. and Mrs. T. O. Canterbury of Jackson. He is a former member of Griffith Memorial Church, Jackson.

Mrs. E. M. (Rosa) Bilbo, 93, died Friday, May 15, at Satsuma Suburban Hospital, Satsuma, Ala. She was the widow of E. M. Bilbo, who served pastorates in Mississippi at Calvary, Hattiesburg; Cartersville; Green Creek; First, Clara; and First, Sumrall. Funeral services were held May 17 at Hulet-Winstead Funeral Home chapel, Satsuma, with Charles Williams and E. L. Goff officiating. Mrs. Bilbo lived at Satsuma, where she was a member of the Central Baptist Church.

Mrs. Bilbo was a native of Covington County and a long-time resident of Hattiesburg. She is survived by two daughters, Mrs. James E. (Bonnie Jean) Parker of Mobile and Mrs. David (Jeanette) Larrimore of Tupelo; three sons, Jack Bilbo of Pensacola, Fla.; Harold H. Bilbo of El Paso, Texas; and Ellis M. Bilbo of Alamogordo, N.M.; one sister; 10 grandchildren; 13 great-grandchildren; and one great-great-grandchild.

C. Fred Williams, president of the Baptist Foundation of Oklahoma, has been elected president of the Association of Baptist Foundation Executives for 1981-82.

Shady Grove Church, Copiah County, recently ordained Harry Rutledge as a deacon.

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## Just for the Record



A GIRLS IN ACTION RECOGNITION SERVICE was held at FIRST CHURCH, KOSCIUSKO May 6, using the theme, "That We Might Share With Others." GAS were awarded the Missions Adventures collar and first badge. Girls presented in the service were (first row) Angie Hearon, Anna Rigby, Rhonda Mullen, Katie Mitchell, Amanda Wynne, Renee Dorrell; (second row) Tamara Simpson, Emily Potts, Elizabeth Weaver, Angie Frost, Angie Pearson, Renee Burrell; (third row) Lisa Frost, Leah Rigby, Suzanne Everett, Tracey Bain, Julie Burnham, Amanda Price.

Byhalia Church, Marshall County, celebrated May 3 as Senior Adult Day. Senior adults were featured on the morning program. Five men presented special music, singing, "Where We'll Never Grow Old." Pastor Kenneth McMillen preached from Matthew 14-16. Barbara (Mrs. Bill) Moseley, missionary to Brazil and former pastor's wife at Byhalia, also spoke at the morning service, telling of her work in South America. A noon meal was served for the senior adults. The following Wednesday, the senior adults of the church visited the zoo in Memphis.

The three choirs of the Magnolia Street Church, Laurel, recently presented a program of music for the Sunday evening worship hour. The Adult Choir is under direction of Bob Farish while the Youth Choir is directed by Mrs. Joel H. McKinley and the Children's Choir is directed by Mrs. David Sellers. Accompanists for the three choirs are Mrs. Sellers and Janet Myers.

A fellowship honoring the members of all three choirs was held immediately following the worship hour in the home of Mr. and Mrs. U. Y. McCullough in the Shady Grove community.

Children of Border Springs Church, Caledonia, (Lowndes) presented a musical drama, "The Offerings of Easter," which was written by Mrs. Henry Floyd, a member of the Border Springs Church, and directed by Michael Carroll, the minister of music. Participants were Laura Brock, Stephanie Barkley, Natalie Barkley, Scott Fleming, Mitch Wiggins, Robbie Brock, Eddie Wiggins, Mike Dodson, Michele Beatty, Sue Duncan, Bonnie Wyatt, Marissa Beatty, and Ruth Wyatt.



SHILOH, HOULKA, members who read the Bible through in 1980 were Mrs. Edith McCullough, Mrs. Maylene Edgington, Mrs. Dessie Goodrich, and Bill Thomas.

## Plain Jane WMU leader says women can do more

(Continued from page 1)

she said. "Old women should train the young, then move on. That's biblical! "Yet this is not the end, but a beginning, for me. I thought I was committed to missions before. Now I know I am, but in a new way."

Gregory will dig into volunteer service. A long-time champion of mission action in Virginia, she plans to develop a program of literacy missions in her area. She expects to conduct Bible clubs for children in her shaded backyard, based on WMU's Big A Club, a Bible teaching program for children who do not attend church. "Mission action is my first and last love," Gregory explained. "Ministering and witnessing are the greatest honors in the world."

Mission action for Christine Gregory is not occasional food baskets or old clothes distribution. "I mean personal evangelism linked with a serious attack on a social problem, such as alcoholism, illiteracy, ethnic isolation, mistreatment of the aging," she said.

"Women can handle these problems better than the government. Maybe better than men too. Women are organizers and implementers. But they have to be trained. They need to learn how to survey their communities, then to match opportunity with resource."

realize the bottom line of missions education. That bottom line is to train and motivate people to win this world. That's all!"

Gregory feels WMU enrollment and sense of direction are taking flight. Prior to her administration, and for three years during it, enrollment declined. She attributes recent growth in statistics to the Baptist Young Women (BYW), the WMU organization for ages 18-29, which she says rose from a struggle.

Now she wants WMU to give careful attention to older women which will soon make up the largest single segment of the American population. She also thinks WMU could lead in "re-grouping the family," helping all ages to come together in the interest of Christian love and ministry.

"WMU must continually examine its past and methods of programming," she said. "Today's woman does not need or want the wordage of the past. She wants to cut to the hard core of worthwhileness in missions. Women have loved the intensive training WMU has given them."

"The firm goals, the training and commitment of WMU not only are the lifeline of missions, they are also the hope of women to develop all the gifts God gave them."



## Alcorn GAs hear journeyman

Alcorn Association's GAs attended Fun Day April 25 at First Church, Corinth. Eighty girls and leaders, top photo, "toured" Liberia with a guide, Bob Dent, Jr. of Holly Springs, who was journeyman in Liberia for two years. Bob showed slides and told of his adventures in Liberia. He also taught the girls how to make elephant blankets and flags of Liberia. In the bottom photo he is showing a sample flag to Mrs. Billy (Joy) Whitehead, the associational GA director, April Watkins, and Lori Aldridge. The girls ate a sack lunch at noon and then at the close of the program in the afternoon they ate homemade ice cream provided and served by leaders and workers from various churches in the association. Barbara Smith is the Alcorn associational WMU director.

## Fire strikes campus of N.O. seminary

NEW ORLEANS — On Thursday evening, May 14, five struck on the campus of the New Orleans Seminary, significantly damaging the home occupied by Charles E. Graham and Mrs. Graham. The residents, owned by the seminary, is located at 4337 Seminary Place. The Grahams had left the house approximately 45 minutes earlier to attend a retirement dinner being held by the seminary in honor of Ray Frank Robbins and Helen E. Falls, both faculty members of more than 50 years of service at the institution.

The fire apparently began in an over heated motor on a power ventilator in the roof of the red brick dwelling. Due to quick action of an observant neighbor, the New Orleans Fire Department arrived within minutes.

partment, campus security and maintenance personnel, along with numbers of students and friends, damage to the personal belongings of the Grahams was minimal. Damage to the house by the fire was limited to the attic and roof. A number of rooms in the three bedroom house suffered water damage.

According to Bruce Worrell, director of campus security and safety, the first fire truck arrived on the scene less than two minutes after the call was made. Unusual care, he said, was taken by the firemen to protect both the dwelling and the property of its occupants. Before departing, after the fire was clearly out, a crew of the New Orleans firefighters covered the hole in the roof to protect the house from further damage in case of inclement weather.

## Names In The News...

P. J. Scott, pastor of First Church, Olive Branch, received the Doctor of Ministry degree in graduation exercises at Luther Rice Seminary, Jacksonville, Fla., May 8. Scott holds Bachelor of Science and Master of Science degrees from the University of Tennessee, and the Master of Divinity degree from Mid-America Seminary, Memphis, TN. He is the son of Mr. and Mrs. Pat Scott of New Albany and is married to the former Betty Frances Petty of Guntown.

Leon Simpson, 43, has been named president-elect of Clear Creek Baptist School, Pineville, Ky., succeeding D. M. Aldridge, president since 1954. Simpson, assistant pastor at First Church of Dallas, was director of ministerial training at Cumberland College, Williamsburg, Ky., for 12 years before moving to Dallas in 1979.

John Grady Hughes of Steens, Miss., has been named by Southern Seminary, Louisville, Ky., as a winner of the \$1,000 Clyde T. Francisco Preaching Scholarship for 1981-82. Hughes, a 1980 graduate of Mississippi College and son of Mr. and Mrs. Thomas G. Hughes, plans to enter Southern Seminary, Louisville, Ky. this fall.

Mark Dearman was ordained to the gospel ministry, April 19, at Paul Truitt Memorial Church, Pearl. He is the son of Mr. and Mrs. Dale Dearman of Brandon, and was licensed to preach at Rock Hill Church, Rankin County, August 8, 1979. He is married to the former Linda Shivers of Pearl.

Taking part in the ordination service were J. L. Reeves, Robert Jones, Vance Dyess, Malcolm Leach, and Tom Kilgore. The Bible was presented to the candidate by his father-in-law, Marcus Shivers, deacon at Paul Truitt, and the Certificate of Ordination was presented by his father, deacon at Rock Hill. Dearman is a student at Mississippi College and plans to attend New Orleans Seminary.

William R. (Bill) Forsyth was ordained to the gospel ministry May 17 by the Friendship Church, Water Valley. J. W. Carpenter, pastor at Friendship, preached the ordination sermon. Others on program were J. A. Fongren, Taylor pastor, and rector of missions, Grenada-Yalobusha Association; and Howard Curbow, pastor of Bethel Church. Paul McCullar of Friendship Church and Guy Reedy of First Church, Water Valley, presented special music. Forsyth has been called as assistant pastor of Friendship Church. He is available for supply or pastorate.

BRENTWOOD, Tenn. (BP) — Steven L. Higdon will become assistant editor of the Baptist and Reflector, Tennessee Baptist newspaper, June 15, just after graduation from Southern Baptist Theological Seminary. He will fill a vacancy caused by the death of Mrs. Bobbie Durham, who was fatally injured in a Jan. 15 automobile accident while on her way to the Nashville airport to cover the departure of volunteers for Upper Volta.

RICHMOND, Va. (BP) — Ed Bullock, director of the brotherhood department of the Baptist State Convention of North Carolina for 15 years, has been named coordinator in the volunteer department of the Southern Baptist Foreign Mission Board. Beginning June 1, Bullock will coordinate the placement of short-term volunteers, such as construction and relief crews, and choirs who go overseas for several weeks up to four months.

Steve Chastain, minister of music at Goodyear Church, Picayune, was ordained to the gospel ministry by the church on May 3.

Two Mississippi Baptists have been named winners of Rice-Judson Scholar Awards by Southern Seminary, Louisville, Ky. Timothy W. Bailey of Houston and Daryl R. Coats of Soso are among the 20 persons from the United States and the Philippines to receive the \$500 award. Established in 1961, the Rice-Judson Awards are presented annually to incoming students at Southern Seminary who demonstrate outstanding leadership, scholarship and commitment to ministry. Bailey, son of Rev. and Mrs. Henry Bailey, is a 1981 graduate of Oklahoma Baptist University. Coats, son of Mr. and Mrs. Thomas M. Coats, is a 1981 graduate of the University of Southern Mississippi. Both award winners plan to enter Southern Seminary this fall.



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## Devotional Becoming

By Jeanette D. Kirby, Clinton  
Mark 1:16-20

Life is a becoming process. Mark's account of Jesus calling the fishermen brothers, Simon and Andrew, emphasizes this. Jesus said, "Follow me and I will make you become fishers of men" (verse 17). Just as Jesus called those men to become something other than what they were, so he wants us to be all he created us to be and saved us to become.



Kirby

The first step in the becoming process is to begin where you are. This means letting go of yesterday. So many people dwell on the yesterdays of life. One problem with this is that we often look at the past through rose-colored glasses, remembering only the good and forgetting the unpleasant things. Undue preoccupation with yesterday causes us to waste the opportunities of today.

It is absolutely essential for us to accept ourselves as we are and to recognize that we are persons of importance. We only have to look at Jesus' cross to see how much we are worth.

The second step in becoming is to have a goal. Jesus identified the goal for His disciples. The mini-message on the marquee of a bank read: "the future belongs to those who plan for it." Doubtless the purpose in that message was to impress people with the importance of having a goal that includes savings and a sound financial plan. However, the same advice applies to all aspects of life.

Having a goal gives us something to work toward and keeps us looking forward, not over our shoulder at where we've been. We should have short-range goals for each day and long-range goals for life itself.

The third step in the becoming process is to expect some difficulties. Progress in becoming is not painless. The disciples experienced difficulties on the road to becoming fishers of men. Many people say that their greatest growth has been in times of difficulties.

The best advice I've found for dealing with difficult days is stated in the prayer:

"Lord, help me to remember that there is nothing I will face today that You and I cannot handle together."



ECJC BSU work day

East Central Junior College Baptist Student Union had as their Summer Mission Project a "work day" at Central Hills Baptist Retreat near Kosciusko. The BSU students who participated in the Project took with them a few members of Clarke-Venable Baptist Church in Decatur. Participants in the project were: (first row left to right) James and Joseph Dykes of Decatur, Greg White of Louisville, Cindy Cleveland of Union, Retha Bryan of Newton, Marita Cherry and Danny Cherry of Decatur. (second row) Kenneth Chaney of Decatur, Kay Cherry of Decatur, Barbara Yates of Philadelphia, Donda Hill of Forest, Michael Chaney of Decatur, and Jim Dykes of Decatur. (third) Todd Rogers of Tupelo; Al Deaton of Decatur, Steve McKay of Louisville, Dan West, camp director, Bill Watson of Forest, and Gladys Bryant, East Central BSU director. Not pictured is Linda Dykes of Decatur.

## Golden Gate trustees deal with doctrinal stance

MILL VALLEY, Calif. (BP)—Trustees of Golden Gate Baptist Theological Seminary have affirmed they have "taken seriously" the "responsibility to carefully preserve the doctrinal integrity" of the institution.

The trustees, in their annual meeting, dealt with the doctrinal integrity of their institution, adopted a revised campus master plan, okayed a record budget and approved a doctor of philosophy degree.

In responding to Resolution 16, passed by messengers to the 1980 annual

## Fast growing Sunday schools cited in Nashville

NASHVILLE, Tenn. (BP)—Churches in Florida, California, Texas and Washington have been cited in the second annual Fastest Growing Sunday School Recognition.

Cited by the Baptist Sunday School Board's Sunday School department, the churches were selected from those earning state recognition for increases in numerical enrollment and average attendance and percentage enrollment.

First Baptist Church of Jacksonville, Fla., was recognized for the largest Sunday School numerical enrollment increase, from 9,592 to 11,000, a net increase of 1,408. Homer G. Lindsay Jr. is pastor of the church which earned the recognition for the second consecutive year.

Prestonwood Baptist Church of Dallas, Texas, was cited for the largest average attendance increase, 408, from 205 to 608. Bill Weber is the Prestonwood pastor.

The highest percentage enrollment increase recognition went to First Southern Baptist Church, Florin, Calif., which registered a 251 percent increase.

Trenton Avenue Baptist Church, Bremerton, Wash., showed a 391 percent increase in average attendance, from 11 to 54. Ollie "Hank" Ford is pastor.

Christian charity knows no iron curtain. There are no degrees of honesty.

## Retired pastor dies at 72

Glenn B. Wright, 72, died May 12 in Vicksburg after a heart attack. He retired several years ago as pastor of Northside Baptist Church, Vicksburg, of which he was pastor twice for about 15 years.

He continued to be active in supply and Bible studies and was a member of Highland Baptist Church, Vicksburg.

His wife, Mildred, suffered a heart attack the night he died and she is now out of intensive care at Vicksburg Hospital.

## More students are entering church vocations

NASHVILLE, Tenn. (BP)—The number of students at Southern Baptist related schools who plan to enter church-related vocations increased by nearly 1,000 during the 1980-81 school year, according to an annual survey prepared by the Education Commission of the Southern Baptist Convention.

The survey indicates that 23,758 students at 72 seminaries, colleges and schools plan to enter some type of Christian vocation, up last year from 22,791.

The survey indicates the number of students studying for a pastoral ministry is 11,372; educational ministry, 3,943; music ministry, 2,653; other church vocations, 2,518; home and foreign missions, 2,912.

Church vocation students are enrolled in the following: seminaries, 12,463; senior colleges, 9,673; junior colleges, 418; academies, 22; Bible schools, 1,182.

## Marylou Moore, BMC grad, is "busy pastor" in Italy

Two weeks of preaching services were held at the Baptist church in Gravina, Italy, May 3-24, as part of a regional evangelism project. Co-pastor of the church is Marylou Moore, Southern Baptist missionary and a graduate of Blue Mountain College. The following is compiled from letters she wrote.

When the coordinating committee met Feb. 14 to plan for the evangelism campaign, Miss Moore went to the meeting, trying out her new Rabbit diesel "with no chains, in a blizzard." The car, she reported later, didn't skid once. In a letter to friends in the U.S. she described the Rabbit as a "white, deluxe model," and pointed out that "since diesel fuel is only 350 lira, while gas is 850, it makes a tremendous difference in my fuel costs." In her previous car, it had cost 36,000 lira, or an average of 18 kms. to a liter of fuel.

Gravina is in southern Italy. "The choir and Sunday School are active and keep me busy," the missionary-pastor wrote. "We've started an afternoon service which is going well and now I also have a children's choir at 4 on Sunday afternoons which is proving to be very popular. There are usually 20 to 24, ages 10 to 13, who take part."

Like most pastors, Miss Moore fills numerous engagements. For instance, in January and February of 1981, she went to pastors' assembly meeting, four days in Rome; winter mission meeting; the evangelism planning meeting; to women's groups in Miglionico, Matera, and Campobasso. With all these and more, besides her regular preaching ministry, she also spent a great deal of time in Senerchia, where the earthquake occurred last November. She delivered food and supplies, cooked and dispensed food, and helped in other ways.

One week she drove to Senerchia with Kunta, her dog, chained in the front seat, because she had 200 pounds of fresh meat in the back, plus cases of lettuce, tomatoes, and peppers which she could get wholesale much cheaper. "In the earthquake area at the time," she said, "one could find only cabbages on the farms which were not ruined."

On January 30, she wrote, "I feel the need of a couple of weeks with no outside engagements to catch up with myself, my correspondence and the women's work which I have left to myself for too long—that is not to mention housecleaning, etc. I'm not at the panic point yet, though the fact that January is gone and Christmas decorations still up is rather unerving."

At Senerchia, she was able to give spiritual aid as well as physical aid. One lady who is alone now, having lost her husband and home, was asking Miss Moore about work at the Taylor Home in Rome, when she wanted to know how she could join the Baptist church. Did she have to sign something? "That started a long discussion about faith and new birth and evangelical beliefs," reported the missionary in February. "Almost every evening now the young people gather with the pastor-director for the week and ask questions about our beliefs, talking over their own problems with any of us who will listen. It has been a great experience watching certain people literally come back to life in these weeks."

One boy who was in Genova at the university when the quake came, returned home to find himself alone: mother, father, sister, two brothers and grandmother had all been killed. "He stayed on at Senerchia with the family of a friend," she said. "Slowly but surely we have watched him come out of shock and begin to react. He told me the last time I was there that he had decided to stay and help with the reconstruction and then to return to his university studies once his hometown is back on its feet. He is one of a group who proposed that we set up a social-cultural center where we could hold church services."

Southern Baptists through the Federation of Evangelical Churches in Italy have given more than \$300,000 for relief to help earthquake victims, Helen Ruchti, missionary, reported in April.

After a windstorm in Senerchia blew the big tent down, where meals were being served, the Foreign Mission Board provided funds for a prefabricated dining hall. Also the FMB okayed money for stables for 200 Swiss cows to arrive 50 a year for four years.

After the tent was blown down and before the prefabricated hall went up, Marylou Moore and other volunteers served meals in two small rooms—the locker and dressing rooms on a sports field. At that time, in January, a 20-inch snow came and the electricity went off. Miss Moore wrote, "We had no heat but the gas stoves and the roads were impossible but for army trucks and jeeps. . . . All Wednesday, people came into the kitchen looking for bread. We were still feeding over 150. Others who had begun to cook for themselves had no way without electricity, so they came looking for supplies, too, as they could not get out to get any."

Bruno Colombu, her Italian co-pastor in Gravina, conferred with Swiss Army officers and hitched a ride down from the mountain to Eboli where he was able to order enough bread for the whole town.

"By Thursday army tractors had cleared the roads," Miss Moore remembered. "Wednesday night, after a third group had eaten, all stood around for evening meditation, and then started singing. We had an impromptu songfest for an hour. Even the townspeople joined in with their own folksongs. They all forgot for a while why they were together."

Later, after the prefabricated hall was set up, people asked that worship services be continued there even after the earthquake relief volunteers had gone.

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**BAPTIST BOOK STORE**

Interstate Church, Bolivar County, will hold homecoming day May 31. W. D. Kirk of Valley Park Church, and Riley Harper of Vicksburg will lead the singing. Dinner on the grounds will be followed by afternoon singing. Robert Haney is the pastor.

Duffee Church near Little Rock in Newton County will observe homecoming day on Sunday, May 31. Sunday School will begin at 10 a.m. Ron Mercer, a former pastor, will bring the message at the 11 a.m. service. Lunch will be served at noon in the fellowship hall.



## Advanced Critical Care

Mississippi Baptist Medical Center offers its nurses a new course in advanced critical care. The course is based on the Core Curriculum of the American Association of Critical Care Nurses and is designed to enhance the quality of nursing care received by critically ill patients. Members of the class to complete the first course are pictured from left to right, seated, Pam Quinn, Melody Mathis and Pam Trantham. Standing from left to right are Lu Craft, critical care instructor, Anne Fernandez, Carol Pate, Bill Stoltzfus, Susan Ray, Margaret Soukup and Sue Shoptaw, director of Nursing Services at MBMC. The course is available to RN's and LPN's who have had one year of experience in critical care nursing and are employees at MBMC.

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# Bible Book Series

## God's preparation of David

By Gordon H. Sansing, pastor  
First, Pontotoc  
1 Samuel 16:1-17:58

Certainly one of the most important events in the life of a nation is the selection of a new leader. Because of Saul's failure he had been rejected as king of Israel. A new leader must be chosen to lead Israel in the ways of God.

God was preparing that man — his name was David. One of the great truths in Scripture relates to God's preparing people for service. There was Abram, Moses, David, Jeremiah, and many others. These were obedient to God's call and became effective leaders. How tragic it is when one is called of God and fails. This had occurred with Saul. Now God was preparing another leader.

### 1. Selection of the new king (16:1,7,13)

Samuel was grieved over Saul's failure and God's rejection of him as king. Samuel's grief may have been sentimental sorrow because Saul was deposed. However, this was not a time for sentiment to govern Samuel's acts. God had acted decisively in the best interest of Israel. There are times when decisive judgments may hurt, but are wiser than sentimental evasion of issues.

God commanded Samuel to make preparation for the anointing of a new king. "Fill" and "go" was God's commission to Samuel. From among the sons of Jesse, God had selected a king. It was Samuel's task to anoint him as the chosen one of God.

Samuel learned that God's judgments are not determined like man's. Saul had attracted Israel's attention because of his striking physical features. But as the sons of Jesse passed before Samuel surprisingly none were chosen. Those sons looked like kings but so did Saul. Yet, Saul failed, not because of his appearance, but because he had a heart problem. Man looks on the outward appearance, but God would select a king based upon the condition of the man's heart, for it is from the heart that the issues of life come forth.

One by one, the sons were eliminated. The Lord's choice fell outside human expectations as David, the youngest son, was brought in as God's chosen. David was anointed there "in the midst of his brothers." The Lord then confirmed His choice of David by the coming of His Spirit on him. From

this point, David began his rise to power as God's chosen.

2. Rejection of Saul's armor (17:38-39)  
David began to serve Saul as his official armor — bearer. He had come to serve because Saul was in a state of depression and music was suggested as therapy. In this service to Saul, David was further prepared for kingship.

During this period, Goliath, the Philistine warrior cast fear upon all Israel. No one dared meet the challenge of this giant who relied upon his physical stature and strength in battle. After hearing the threats of Goliath, David stepped forward as one who would do battle with this Philistine warrior.

David's thought was that Goliath should be stopped because he had defied Israel's God, not because Saul had offered great rewards to the man who stopped him. He was confident that the God who had given him power to protect his flock would give victory over Goliath.

Saul agreed to let David represent Israel, and offered to him his own armor. But the armor of Saul was not suitable, for David had not tested it. He would choose instead that which he knew, the slingshot, stones, and club.

The problem many people have as followers of God today is that they try to fight the battles with another person's armor, which they themselves have not proven. We must learn that our faith must be our own which comes from walking with God. Many defeats occur because folks try to do battle based on a faith that is not their own. David would use what he knew, that which was his and proven.

### 3. Consideration of weapons (17:45)

What a contrast there is between the warrior who relies on self and the one who trusts in God, the giant boasted in his own power and weapons. With these he had quieted the greatest of Israel's warriors. No one on the hillside thought David had a chance against the pagan giant.

But David had not come in his own name, nor in his own strength. He had come in the name of the God of Israel whom Goliath had defied. David's hope was not in his own cunning or his sling. His confidence was in God. This is seen in David's words of Goliath: "This day the Lord will deliver you up into my hands."

### 4. Demonstration of successful service (17:47-49)

David's defeat of the giant with only

a sling would be evidence that the Lord was the author of this victory. All Israel and all who saw would thus know that the "battle was the Lord's." David knew that he represented Israel as he said, "The Lord will give you into 'our' hands."

Thus, the stage was set. The two men came toward each other. Quickly David slung his stone, struck the Philistine, and he fell to the ground. He had defeated Goliath using his skills with the sling. David had placed himself in the position of faithful service, willing to use what God had given to him. The result was victory.

So it is with those who seek to serve. It is when we take that which God has given to us and put it into His service with faith that God's power and victory are experienced. God prepared David in service, and He may desire to do that with us also.

## Longview Heights adds to Travis scholarship fund

James L. Travis of the Bible Department at Blue Mountain College has announced that a donation of \$1,000 has been given to the "James L. Travis Scholarship Fund" by the Longview Heights Church in Olive Branch, Armond Taylor, pastor.

The scholarship was established in April, 1980, and scholarships are granted annually to qualified Southern Baptist ministers preparing for ministry in a Southern Baptist church or agency. The fund was adopted by the ministerial alumni of Blue Mountain College and named for James Travis, professor of biblical studies at the college upon the celebration of his 20th year of service to the college. This was the second gift to the fund given by the Longview Heights Church.

## New Hope mission is organized

New Hope Mission of Columbus in Lowndes County was organized in early May. A group had been meeting for 4½ months before the formal organization.

The mission is meeting in a large tent on the New Hope Road. Members plan to buy land in the same area. Victor Bonner, Jr. has been called as pastor.

# Vet sells practice, volunteers for World Hunger Relief Farm

By Erich Bridges

WACO, Texas (BP) — Jack Terrall wanted to serve God. Problem was, he wasn't sure how to go about it.

A veterinarian, he was tied to a thriving animal hospital in Bedford, Texas. But Terrall felt an urgency to use his skills in a ministry that two medical missions trips to Honduras had compounded. So last summer Terrall, still lacking a definite plan of action, sold his practice in order to "wait on the Lord."

"Jack's argument was that if we sold the practice, we'd be ready when the Lord opened the door," said wife Joanne.

In a matter of weeks, the Terralls' pastor, Douglas White of Bellevue Baptist Church, Hurst, Texas, suggested they join Mission Service Corps, the Southern Baptist plan to field 5,000 full-time lay volunteers in the United States and around the world.

The Southern Baptist Home Mission Board directed the couple 90 miles south to the World Hunger Relief Farm in Waco, a 17-acre farm owned and operated by several Baptist laymen to develop hunger relief projects.

Terrall is charged with animal health care on the farm, which has cows, goats and rabbits. "Most big production farms around here would give anything to have a full-time vet!" goats World Hunger Relief President Bob Salley.

"Small is beautiful" summarizes the philosophy of the World Hunger Farm, where every resource is utilized to the fullest in an ingeniously simple "food cycle" that Salley and his associates hope to reproduce in poverty stricken nations.

In the cycle, doe rabbits, which can produce an enormous number of meal-size offspring in a year, are mated as quickly as possible. Their manure is mixed with red wiggler worms to make a rich fertilizer for "grow beds," five-by-thirty-foot soil platforms that produce as many vegetables or grain as half an acre of fertile ground.

Some of the grain is fed into the "Energy Center," a special still that produces alcohol for fueling farm machinery. A useful by-product of the still is a protein rich mash that is fed to the cows and goats.

Nothing is wasted, and the whole process is applicable to numerous Third World areas where poor farmers with little land and inadequate technologies struggle to survive and feed local communities.

Terrall is working to improve the rabbit and goat stock for actual export to target countries (one is Haiti, poorest nation in the Western Hemisphere, where World Hunger Relief is financing construction of a similar farm. Other projects are on the drawing board for India and Africa.)

He also manages the cattle herd, now numbering over 50, and a massive hay baling-selling project the farm has undertaken on agreement with nearby Texas State Technical Institute.

The Terralls receive some financial support from Bellevue Baptist Church and from friends. They cover other expenses with their own funds. They

hope to become self-supporting in 1981 through investments, and to continue their volunteer ministry for years to come.

Why have the Terralls, as laypersons, made such a major commitment to missions? "Every Christian should have a personal ministry," Terrall says. "It may be jail ministry, or work with the elderly, or sharing Christ on the street corner. For us, it's agricultural missions."

"It's like Jesus said. He gave us a talent to use. You don't have to use it for others, but if you don't, he's going to be pretty upset."

## Macedonia will mark 75th year

Macedonia Church, Hattiesburg, will observe its 75th anniversary and annual homecoming on June 7, 1981. The pastor, Gerald L. Aultman, will bring the morning message.

The morning service will include Sunday School at 9:45, and worship service at 11. At noon, lunch will be served. At 1 p.m. there will be a presentation of the church history by Kirk Ford, Jr., followed by a gospel sing featuring local talent under direction of Robert Bolling, minister of music at Macedonia.

## Johnson to serve in Oklahoma

Joe W. Johnson, son of Mrs. Jeanette Johnson of Hernando, has been appointed by the Home Mission Board to serve as a summer missionary in Oklahoma City for ten weeks.

He is a senior at the University of Mississippi. He is a member of Ebenezer Baptist Church of Hernando, Glen Newton, pastor.

Some men are like vinegar, the older they grow, the more sour they become.

## Crowder CT beats SS

History was made at Crowder Church on April 5 "Beat Raymond Austin Day." The goal was to have more in Church Training than in Sunday School.

Attendance reached 223 in Church Training and 218 in Sunday School! Never before had this many been in Church Training, nor had there ever been more in Church Training than in Sunday School.

Prizes were given in each department to those who had the most persons present whom they had invited. The winners were Dianna Mitchell, Children; Cherylon Mitchell, Preschool; Tonya Holcombe, Youth; and Beth Bridges, Children.

A marriage is never happy and successful unless both parties get better mates than they deserve.

## Life and Work Lesson

### Get the message

By James L. Heflin, pastor  
FBC, Greenville  
Revelation 3:14-22

What kind of church do you wish to belong to? A pastor hears quite a variety of answers to that question as he visits with prospective members. Some folks look for a church with an exciting youth ministry. Others look for one which ministers to families. Still others look for a church that has a good preacher.

All those are good qualities for a church to have. There is one quality which must stand above all others, however. An effective church must have the fire of God's presence.

The messages to the seven churches are all very pointed (see 2:1-3:22 for all of them). None is clearer, though, than the message to the angel of the church in Laodicea (3:14-22). Christ wants a church to be hot. If it fails, or cools off, Christ wants nothing to do with it; he will dismiss it from his presence. Let us "get the message" as we consider our own individual churches.

### I. Christ himself speaks (3:14)

"The angel of the church" apparently refers to the pastor. Christ gave John a message for the church at Laodicea.

Throughout the book of Revelation various titles are ascribed to Christ. Some he gave to himself. To underscore that the message came from Jesus, our Lord described himself first as "the Amen." The term "amen" has no exact literal translation. Generally we use the word to close a prayer. In that case it means "let it be so," or "so be it." Of all the amens, or words of blessings, Jesus is the superior "Amen." The term also speaks of stability, of something strong and positive.

In addition, Christ refers to himself as "the faithful and true witness." Christ is the truth. He has existed always. "Before Abraham was I am" (John 8:58), he declared. In addition, he said: "I am the truth" (John 14:6). He has witnessed all of history as a member of the Godhead.

Moreover, Jesus declared himself to be "the beginning of the creation of God." That is yet another way of saying that he has existed from the very beginning.

When Christ speaks, Christians should listen. His words, "This is your Master speaking," gives authority and credibility to his words. Stand by for an important message.

### II. He knows our works (3:15-18)

The most chilling words to the church must have been: "I know thy works" (v. 15). Everything Christ told the Laodiceans was based on knowledge. The word "know" means more than "to be acquainted with facts." It means that Christ is intimately acquainted with all facts.

The church at Laodicea was neither cold nor hot. Christ expressed the desire that they would be one or the other. A lukewarm church is in great danger. It is a victim of apathy and indifference.

Because they were lukewarm, neither hot nor cold, Jesus said he would "spit them out" of his mouth (v. 16). That is not a very pleasant statement. The lukewarmness of the church literally made Christ sick. He could not swallow and put into his stomach such distasteful water. He would spit the church out like warm water which is so unpleasant to the taste.

Several factors contributed to the making of a lukewarm church at Laodicea. First was their reliance on wealth (v. 17). The Laodiceans had achieved wealth on their own. That led to a spirit of independence. With all their riches they really had no need for anything. They even began to feel no need for God. They had become spiritually bankrupt.

Wealth is fine as long as it doesn't lead to pride and independence. One of the risks in having great financial strength is the temptation to rely on that strength, thereby substituting money for God.

The second factor contributing to lukewarmness was ignorance of their condition. That condition was actually created by the first factor, dependence on wealth. Gradually the Laodiceans became spiritually poor and blind and naked, without ever being aware of it.

Spiritual blindness is the worst kind of blindness. Jesus referred to that when he described the Pharisees as "blind leaders of the blind" (Matthew 23:16). To have eyes and not see is a tragedy which can befall even a church congregation.

The remedy for the Laodiceans followed (v. 18). Jesus advised them to secure true wealth from him. He pictured it as "gold refined by fire" — real riches; "white garments" — pure clothing to cover their nakedness of spirit; and "eye salve" to rub on their

eyes and restore their spiritual sight.

Because Christ loves his church, he does not want it to lose its fire. He advises us to be strong in the power of his might and to stand. He needs churches which are on fire for him and his mission. He would rather not have us if we are lukewarm.

### III. It is not too late (3:19-22)

Christ's love for the church prompts him to reprove (convict) and chasten (punish) it. Like a father does his children, Jesus convicts and punishes the church for its own good. He invited the Laodicean church to be zealous and to repent (v. 19). To be zealous is to be full of zeal, or enthusiasm. Associated with it is an intense desire to perform. To repent is to feel a deep sorrow and regret. Repentance leads to a reversal of direction. Christ invited the church to return to him. Repentance will lead to such action.

The verse so often quoted to lost individuals was first directed to the church at Laodicea (3:20). "Behold, I stand at the door and knock..." Jesus had been left out of the church. He stood outside seeking to regain entry. Again his love moved him to action. One who knocks wants to come in.

The decision to open the door comes from the inside. If any person would hear the voice of Jesus and open the door, Jesus would enter. Once on the inside Jesus said that he would "sup," or dine with the inhabitants. That is a picture of warm fellowship and communion between Christ and his own people. He could begin with one person.

Then Christ spoke of overcoming (v. 21). To "overcome" is to gain a victory. Jesus has claimed the victory over life and death through his resurrection. Following that victory he sat down in heaven at the right hand of the Father. The person or church returning to Christ will gain the victory. Christ will grant to the victor the privilege of sitting (reigning) with him. The victorious Christ shares his victory with us.

The message closed with an appeal to hear. Jesus cautioned the one with an ear to hear to listen to the Spirit's word to the churches (v. 22). An ear to hear is an ear that hears with understanding.

The message is plain. Any church which relies on its wealth and becomes blind to its own weaknesses has but one chance. Repent and return to the Lord of the church before he casts it away from his presence.

## Uniform Lesson

### Perfector of our faith

First, Booneville  
Hebrews 12:1-13

"Don't talk to me about God!" Martin Smith stormed. He thumped the cast that wrapped him from waist to toes. "What kind of God would let this happen to me?"

Martin and his family had been cruising happily at 55 miles an hour when a battered pickup flashed across the median and hit their car head-on. The drunken driver of the pickup had walked away with minor bruises, but Martin was in the hospital for a long stay; his wife and children were dead.

"I don't believe there is a God," Martin said. "If there is, He's not even as good as I am. I would have stopped that pickup."

Why do troubles come to innocent people? Thoughtful men from Job to Martin have asked that question, and probably it was ancient even in the day of Job. Adam and Eve perhaps could see that they deserved their troubles; but why was their good boy killed?

Like Martin, many people have seen a world of injustices and have concluded that there is no God, or that God is not in charge, or that God is not good. But there is another possibility. God knows more than we do. Perhaps He allows injustice and sufferings because they do us good. — Standard Commentary.

Commenting on these verses for today's lesson, H. H. Halley states, "Surrounded by a vast crowd of those who, in former ages had run their race for God victoriously, and who were gazing with breathless interest at the initial struggle of the new-born church, the runners are urged to keep their eyes on the goal, and strain every nerve and muscle to win (vs. 1,2) and be not discouraged by their suffering; for chastening is one of the means by which God's saints are perfected (vs. 3-13).

V-1 Great cloud of witnesses. Paul pictures the Christian in heaven seated in a circular stadium, looking down upon us. They are encouraging us to live the Christ life. They are cheering us on. Just how far the saved in heaven are permitted to look on what is done on earth is not revealed completely. Cloud may refer to many witnesses looking down. Every weight. It means hooked or crooked. Its spiritual application is swelling, like tumor and pride. Someone has said that pride is a terrible master. Runners take off as

possible in order to win the race. Christians would remove all that would impede their progress in the Christian race. It may be pride, vanity, worldliness, violent temper, sensual imagination. We are to lay aside these burdens that hinder our growth in grace. Easily beset us. The sin that hangs onto us must be taken off. Run with patience. Run without letting ourselves be hindered.

V-2 Looking unto Jesus. Look to him as Savior; to his holy life; to his patience and perseverance in trials; to his victory over sin. Author. He is the first and the last as the example of faith and confidence in God. Endured the cross, despising the shame. Jesus endured with patience the ignominy and pain of death on the cross. He disregarded this method of death. At the right hand of God. He has returned to his exalted and dignified place of honor in heaven and all the universe.

V-3 Lest ye be weary. Often we are discouraged by the opposition we meet in life. Keep your eye on the One who never grew discouraged with opposition. Set your affections on him. This is the best way to live a faithful Christian life.

V-4 Ye have not resisted... striving against sin. As great as our trials may be, we have not yet been put to the supreme test. Therefore, do not compromise with evil.

V-5 Despise not thou the chastening of the Lord. This does not refer to affliction in the usual sense, but rather to affliction which is designed to correct us or to discipline us for our sins. It is a picture of a child being properly brought up. It includes instruction, counsel, discipline, and correction. And it especially refers to discipline or correction for our faults. God does not afflict his people just because he wishes, but when they go astray and wander off from him, he corrects them for their faults. I recall a family who went on vacation. They had a terrible wreck in their car. Afterward, the husband told me that he had stopped tithing before the wreck. He believed that his wreck was a correction from God, to help him see the mistake of not tithing. God does not allow his children to wander away unrebuked and unchecked. He claims us by his mercy and through our sufferings. Let us notice that afflictions (1.) when sent by God should not be regarded as small matters; (2.) when they come, are important, and should be given our atten-

tion. The control of God over our lives; and (4.) we should repent and return to God.

Affliction can have two effects. It can drive the individual from God and cause him to curse God, or it can drive the individual to God, and cause him to glorify and praise God.

V-6 Scourge every son. Everyone who becomes a child of God is treated by him with that watchful care of a parent's concern.

V-7 Whom the Father chasteneth not? Our earthly parents corrected us for our good, so we can expect our heavenly Father to do the same. It is for our good. By it we learn many lessons that will benefit us in the Christian life. And not sons. The children are usually abandoned by their fathers. This is proof that we are not forgotten by our Heavenly Father. He watches over us.

V-10 For our profit. We may not always understand why God allows affliction. He does not do it because of love of power, or caprice or superiority, but he allows it in order to promote our spiritual growth.

V-10 Partakers of his holiness. This is the answer. He wants us to become more and more like Christ. We are elevated to God. To be holy as he is holy is better than health, wealth, or earthly friendship. Billy Graham has said, "Suffering tends to plow up the surface of our lives, to uncover the depths that provide greater strength of purpose and accomplishment. Deeply plowed earth can yield bountiful harvests." Charlotte Elliott was a helpless invalid. She wrote, "Just as I am without one plea, but that thy blood was shed for me. O Lamb of God, I come." When in very much ill health, Ridley Havergal wrote, "Take my life and let it be, consecrated Lord, to Thee." In an hour of great mental distress, William Cowper wrote the hymn, "God Moves in a Mysterious Way."

V-13... And be healed. Whatever is feeble in our faith, we should do everything to strengthen. Jesus said, "Come unto me... You will find rest."

### Revival Results

Liberty Hill Southern Baptist Church, Pope (Panola): spring revival; Al and Molly Fairchild of Moselle, evangelist team; James Lee Bailey, pastor; three professions of faith. (In a baptismal service, May 17, the pastor baptized four.)